



Cornell University Library

Ithaca, New York

BOUGHT WITH THE INCOME OF THE

FISKE ENDOWMENT FUND

THE BEQUEST OF

WILLARD FISKE

LIBRARIAN OF THE UNIVERSITY 1868-1883

1905

Cornell University Library
PB 1223.O58S9 v.1

Studies in modern Irish ...



3 1924 026 785 174

0111



Cornell University Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

STUDIES IN MODERN IRISH

STUDIES IN MODERN IRISH

PART I.

By

THE REV. GERALD ÓNOLÁN, M.A., B.D.,

PROFESSOR OF IRISH,

ST. PATRICK'S COLLEGE,

MAYNOOTH.

Dom ir tleadt a tleadt do mionad,
Dom ir eol a tceol do tceoltead,
Liom ir áil a cáil do cuimneadh,
Ór liom ir cóir a glóir do niamhad.

(*Cf. Keating's Poems, XII, p. 48*)

[*Second edition revised.*]

THE EDUCATIONAL COMPANY OF IRELAND,
LIMITED, ... DUBLIN.

1920.

D.

PREFACE.

In offering this book to the Irish public, the Author trusts that it will supply a long-felt want. The existing Grammars and Composition Books are quite inadequate for the purpose of giving the earnest student a thorough grasp of the niceties of Irish idiom, and the beauty of the language generally. It was at first intended to incorporate in the present work a treatise on Continuous Prose Composition, but it was found that such a proceeding would have made the volume inconveniently bulky. We hope before long to publish this Part II separately.

Our thanks are due to the Publishers and the Printers for their unfailing courtesy, and the expedition with which they have put the work through the Press.

SEARÓID Ó NUALLÁIN,

St. Patrick's College, Maynooth.

18th June, 1919.

CONTENTS:

	PAGE
CHAP. I.—THE VERB IS	I-49
Section I,—Introductory	I-4
„ II.—A.—Classification.—Direct Forms ..	4-7
Dependent Forms ..	7-8
B.—Complex elliptical sentences	
(Either Classification or Identification)	8-10
Exx. 1 and 2 (Classification) ..	11-12
C.—Identification :—	
Type I. VpPS.	12-13
Ex. 3 (Type I).	14
Type II. (Four Varieties) :—	
(a) VpSP.	15-18
Ex. 4 (Type II. a)	18-19
(b) VpS ná P.	19-20
Note on development of ná and Δc ..	20-22
(c) VpS Δc P.	23
Ex. 5 (Type IIc.)	23
Ex. 6 (Types IIb and IIc.) ..	24-25
(d) VpS μαρ P.	25
Ex. 7 (Type IIId.)	25-26
Type III.—VpSP.	27-28
Ex. 8 (Type III.)	28-29

	PAGE
<i>Type IV.—PVpS.</i>	29-31
Ex. 9 (Type IV.)	31-32
<i>Type V.—PS.</i>	32-33
Ex. 10 (Type V.)	33-34
<i>Type VI.—SP.</i>	34-35
Ex. 11 (Type VI.)	35
<i>Type VII.—VPS.</i>	35-37
Ex. 12 (Type VII.)	37
<i>Type VIII.—VpPS.</i>	38-40
Ex. 13 (Types VIII and VII.) ..	40
<i>Type IX.—VpSP.</i>	40-41
<i>Type X.—SVpPs.</i>	41
Note on Proper Names	41-43
Fundamental Rule of 1 ^r construction ..	44
Exceptions to so-called rule for in- sertion of pronoun before definite noun }	44-47
Questions with Verb 1 ^r	47-49
Appendix	49
CHAP. II.—PROLEPSIS	50-87
1 ^o . έ, ί, ιαο, εαθ	50
2 ^o προέ	50-51
3 ^o πέ	51-52
4 ^o πο, ...	52
5 ^o παν	52-53
6 ^o . έ pin	53
Ex. 14 (Prolepsis 1 ^o -6 ^o)	53-54
7 ^o α. (Three different uses)	54-55
First use	55-57
Ex. 15 (Proleptic α (1))	57-58
Second use	58-60
Ex. 16 (Proleptic α (2))	60-61
Third use	61-62
Ex. 17 (Proleptic α (3))	62 63

CONTENTS

vii

	PAGE
8°. οά (however, notwithstanding, etc.)	63-64
Ex. 18 (Proleptic Δ: οά) ..	64-66
9° Proportion Sentences ..	66-68
Ex. 19 (Proportion) ..	68
Exx. 20-23 (Proportion) ..	69-71
10° Proleptic οε ..	72-73
Ex. 24 (Proleptic οε) ..	73-74
Ex. 25 (οε non-proleptic) ..	74-75
Ex. 26 (οε Retrospective & Proleptic) ..	75
11°. ΔαΔ ..	75-76
Ex. 27 (Proleptic ΔαΔ) ..	77
12°. Other prepositional pronouns:—αιη,	
λεη, υιμε, etc. ..	77-78
Ex. 28 (Proleptic prep. pronouns) ..	78
13°. Proleptic αμλαιό ..	79-81
Exx. 29-34 (Proleptic αμλαιό) ..	81-87
Remarks ..	87
 CHAP. III.—RELATIVE PARTICLES ..	 88-141
Section I. Direct Relatives:—	
1° Δ' ..	88-89
Exceptional uses for the oblique ..	89-92
2°. οο' ..	93-94
3°. Δ ο' ..	94
4°. ? (the relative is understood) ..	94
Ex. 35 (Direct Relatives) ..	95-96
Ex. 36 (Superfluous use after αμλαιό) ..	97
Ex. 37 (" " " ") ..	97-98
Section II. The Oblique Relatives:—	
5°. Δ ⁿ ; Δη' (Genitive) ..	98
(Dative) ..	99
Ex. 38 Relatives Δ ⁿ and Δη) ..	100
Ex. 39 (" " " ") ..	100-101
6°. οο, ουη (Dative) ..	101
(Genitive) ..	102
Ex. 40 (Relatives οο and ουη) ..	102-103
Ex. 41 (" " " ") ..	103-104

	PAGE
Note on expression of genitive relative ..	105
7°. n-Δ, n-Δπ	105-106
Ex. 42 (n-Δ and n-Δπ, Dative) ..	106
Ex. 43 („ „ „ Genitive) ..	107
Remarks	108
Development of 50, 5π ..	108-111
Development of n-Δ, n-Δπ ..	111-112
Further Remarks	112-113
<i>The Relative in Scotch Gaelic</i> ..	113-114
Section III. <i>Double Relative Construction</i> ..	114-116
Ex. 44 (Double Relative) ..	116-117
Exx. 45-49 (Double Relative) ..	118-125
Section IV.— <i>Treble, Quadruple, Quintuple</i>	
Relative Clauses	125-127
Ex. 50	127
Section V.— <i>Double Relative.—Apparent</i>	
<i>exceptions and abnormal usages</i> ..	128-133
Remarks	133-134
Section VI.— <i>Negative Relatives</i> ..	134-135
Section VII.— <i>Comparative and Superlative</i>	
<i>Adjectives</i>	136-137
Ex. 51 (Comparative and Superlative	
Adjectives.—Double Relative) ..	137-138
Section VIII.— <i>Interrogative and Relative</i> ..	138-140
Ex. 52 (Interrogative and Relative) ..	140-141
CHAP. IV.—THE VERBAL NOUN	142-153
Section I.— <i>Ordinary uses in Nom., Gen.,</i>	
<i>Dat., Accus.</i>	142-147
Section II.— <i>Subject and Object of Action ex-</i>	
<i>pressed in Verbal Noun Phrase</i> ..	147-148
Ex. 53 (Verbal Noun) ..	148-149
Ex. 54 („ „) ..	149
Ex. 55 (Subject & Object expressed) ..	150-151
Remarks	151
Section III.— <i>Verbal Noun in Passive Sense</i> ..	151-152
Ex. 56 (Verbal Noun in Passive Sense) ..	152-153

CONTENTS

ix

	PAGE
CHAP. V.—PARTITIVE $\tau\omicron\epsilon$	154-156
Exx. 57-59 (Partitive $\tau\omicron\epsilon$) ..	156-158
CHAP. VI.—NOUN PHRASES	158-162
Three kinds	158-159
A.— <i>The Bracketed Construction</i> ..	159
B.— <i>The Un-bracketed Construction</i> ..	160
C.— <i>Nouns used adverbially without preposition</i> ..	160
Ex. 60 (The Bracketed Construction) ..	160-161
Ex. 61 (The Un-bracketed Construction) ..	161-162
CHAP. VII.—PREPOSITIONAL PHRASES	163-192
Section I.—A.— <i>Substantival</i>	163
B.— <i>Adverbial</i>	163
C.— <i>Adjectival</i>	164
Ex. 63 (Prepositional Phrases) ..	165
Section II.—I. <i>Prepositions before Nouns</i> ..	166-172
(a) The preposition $\Delta\tau$..	166-176
(b) „ „ $\Delta\tau$..	167
(c) „ „ $\epsilon\upsilon\mu$..	167
(d) „ „ $\tau\omicron\omicron$..	168
(e) „ „ $\tau\omicron\epsilon$..	168-169
(f) „ „ $\iota\eta$..	169
(g) „ „ $\iota\epsilon$..	169-171
(h) „ „ $\acute{o}$..	171
(i) „ „ $\mu\Delta\tau$..	171
(l) „ „ $\acute{o}\tau$..	171
(m) „ „ $\rho\acute{\epsilon}$..	172
(n) „ „ $\rho\Delta\eta$..	172
(o) „ „ $\upsilon\mu$..	172
II. <i>Prepositions after Nouns and Adjectives</i> ..	173-178
III. <i>Prepositions after Verbs</i> ..	178-187
Exx. 64-68 (Prepositions) ..	188-192
CHAP. VIII.—ELLIPSIS AND CHANGE OF CONSTRUCTION ..	193-196
Ex. 69 (Change of Construction) ..	196-197

CHAP. IX.—CONTAMINATION AND OTHER PHENOMENA	..	198-208
A.—Contamination	..	198-201
B.—Other irregularities	..	201-204
C.—Other cases of ellipsis	..	204-208
CHAP. X.—MISCELLANEOUS	..	209-223
A.—Prepositional pronoun instead of Genitive or Nominative		209
B.—Introductory “τὰ”	..	209-210
Ex. 70 (Introductory “τὰ”)	..	210-211
C.—Συη after “ἵρ μινιc”	..	211-212
Ex. 71 (ἵρ μινιc συη . . .)	..	212
D.—Accusative of Specification	..	213
Ex. 72 (Accus. of Specification)	..	214
E.—Accusative of Space and Time	..	214-215
Ex. 73 (Accus. of Space and Time)		215
F.—Δb not inserted before vowel	..	216
G.—Aspiration after Genitive “Δ”	..	216-218
H.—Sense Constructions	..	218-219
I.—Absolute Constructions	..	219-220
L.—The Subjunctive Mood	..	220-222
1° of purpose		
2° optative		
3° of indefinite time		
4° with “οἶα”		
5° with “μὴνΔ”		
Ex. 74 (Subjunctive Mood)	..	222-223
CHAP. XI.—ACTIVE, PASSIVE, AUTONOMOUS, AND τὰ CONSTRUCTIONS	..	224-234
Ex. 75	..	234-236
CHAP. XII.—REPETITION OF WORDS FOR SAKE OF CLEARNESS	..	237-238
CHAP. XIII.—MISCELLANEOUS	..	239-247
A.—Fem. Adj. not inflected in dat. sing.	..	239
B.—Apposition	..	239-240
C.—Dat. Gen. or Loc. instead of Nom.		240-242
D.—Change in Parts of Speech	..	242-243
E.—Loss of I.G. “p”	..	243-247

	PAGE
CHAP. XIV.—WORD-FORMATION	248-274
A.— <i>Verbal Nouns</i>	248-252
B.— <i>Composition</i>	252-263
1° Noun + Adjective	252
2° Noun + Noun	252-253
3° Adj. + Noun	253
4° Adj. + Adj.	253
5° Adj. + Verb	253
6° Particle + Noun	253-254
7° Particle + Adj.	254-255
8° Preposition + Noun, Adj., Pron., or Verb	255-263
(a) The preposition $\Delta\sigma$	255
(b) " " $\Delta\mu$	255-256
(c) " " $\Delta\iota\tilde{\epsilon}$ -, $\Delta\iota\tilde{o}$	256
(d) " " $\epsilon\acute{\epsilon}$ σ -	
(e) " " $\epsilon\acute{o}\mu\tilde{\iota}$ -	256-257
(f) " " $\sigma\acute{\iota}$, $\sigma\epsilon$	257-258
(g) " " $\epsilon\alpha\tilde{\epsilon}\tau\alpha\mu$	258
(h) " " $\epsilon\sigma\sigma$, $\alpha\varsigma$	258-259
(i) " " $\xi\alpha\eta$ (O.I. cen) }	259
(l) " " $\iota\sigma\iota\mu$, $\epsilon\alpha\sigma\omega\mu$ }	
(m) " " $\rho\iota\alpha\tilde{o}$ }	
(n) " " $\rho\acute{o}$	259
(o) " " $\rho\omicron\mu$ }	260
(p) " " $\rho\mu\iota\tilde{\epsilon}$ }	
(r) " " $\iota\Delta\mu$, $\iota\Delta\mu\tilde{\iota}\mu$ }	
(s) " " $\iota\mu\tilde{\iota}\iota$ -, $\iota\mu$	261
(t) " " $\iota\eta$	261-262
(u) " " $\iota\omicron\mu$ }	262
(v) " " $\acute{o}$ -, $\omega\Delta$, $\omicron\tilde{o}$, $\omega\Delta\tilde{o}$ }	
(w) " " $\acute{o}\tau$ }	
(x) " " $\mu\epsilon$ - }	
(y) " " $\mu\omicron$ - }	
(z) " " $\rho\epsilon\Delta\tilde{\epsilon}$ }	263
(j) " " $\tau\Delta\mu$, $\sigma\Delta\mu$ }	
(k) " " $\tau\omicron$ - }	
(q) " " $\tau\mu\acute{\epsilon}$ }	

	PAGE
C.— <i>Suffixes</i> :—	
I. <i>Nominal Suffixes</i>	264-271
(a) Verbal Nouns	(248-252)
(b) From <i>adjectives</i>	264-266
(c) „ <i>nouns</i>	266-270
(d) „ <i>adverbs, prepositions of place,</i> <i>pronouns</i>	271
(e) „ <i>verbs</i>	271
II. <i>Adjectival Suffixes</i> :	272-273
(a) From <i>verbs</i>	272
(b) „ <i>numerals</i>	272
(c) „ <i>nouns</i>	272-273
(d) „ <i>prepositions</i>	273
(e) „ <i>adjectives</i>	273
D. <i>Miscellaneous</i>	273-274
CHAP. XV.—CHANGE OF MEANING IN WORDS , ..	275-286
I. Through association with particles, etc., in Composition	275-281
II. Through psychological and other causes	281-286

STUDIES IN MODERN IRISH

ABBREVIATIONS.

In addition to the usual Grammatical contractions :—

V = verb.

P = (material) predicate.

S = (, ,) subject.

p = pronominal (formal) predicate.

s = pronominal (formal) subject.

1. Acts (Ἰστορία καὶ τὰ ν-Ἀπολ), Canon O Leary.
2. Δερ. (Δερὸν ἂ ἐρίνις ἔο ἡρίμν), Canon O Leary.
3. A.M.C. (Aislinge Meic Conglinne : The Vision of Mac Conglinne),
Ed. Kuno Meyer.
4. B.K. (Stories from Keating).—Bergin.
5. Βρ. (Βρική).—Canon O Leary.
6. C.O. (Ἀν Κραὸν Ὀδαίαν).—Canon O Leary.
7. C.S. (ἡν Σεῖρε Σοιργέλ).—Canon O Leary.
8. C.Δ. (Cathilín).—Canon O Leary.
9. C. καὶ ης. (Cathair na h-Éireann).—Norman Mac Leod, D.D.
10. Cl. (Ἀν Cleary).—Canon O Leary.
11. Don. (Donlevy's Catechism, 1848).
12. D. (Manuel d'Irlandais Moyen).—G. Dottin (Paris).
13. D.S. (Na Daoine Sidhe is Uirsgeulan eile).—Celtic Press, Glasgow.
14. Donn. R. (Donnchad Ruidrí mac Conmaic).
15. D.I.L. (R.I.A.).—Dictionary of the Irish Language (Pub. by
Royal Irish Academy).
16. Eir. (Eirí).—By Canon O Leary.
17. F.A. (Finnrigéaltas na h-Éire).—Finnrigur Finn-béil.
18. F.S. (Finn na Smól).
19. G. (Guaire).—Canon O Leary.
20. Gl. (Old Irish Glosses).
21. Im. (Aicmí ar Éirí).—Canon O Leary.
22. K.T.B. (Keating's Tí Bior-Éireann).—Canon O Leary.
23. K.H.—Keating's History.
24. K.P.—Keating's Poems.

STUDIES IN MODERN IRISH

25. Luke (Gospel of St. Luke in *na ceitíre soirgéisí*).—Canon O Leary
26. L.O. (*leoi oirín ar tír na n-ós*).—Ed. Flannery.
27. MS.F. (*mo sgéat péin*).—Canon O Leary.
28. Ml. (The Milan Glosses).
29. n. (*naín*).—Canon O Leary.
30. n. nḡ. (*naoi nḡáðað an ḡiolla ðuib*).—míceál ó máille.
31. PH. (Passions and Homilies from the *leabhar bheac*).—Ed. Atkinson.
32. PB. (Poetry of Badenoch).—Sinton.
33. Ser (Seanmóin *ir tír píctí*).—Canon O Leary.
34. S.T. (Stories from the *tain*).—Strachan.
35. S. (*séadna*).—Canon O Leary.
36. Sḡ. (*sgoḡ-ḡuadlaḡ*).—Canon O Leary.
37. TBC (*tain bó cuailgne*).—Canon O Leary.
38. T.ḡ. (*taḡḡ ḡaḡa*).—Doyle.
39. Thurn (Thurneysen). Th. Hb. (Thurneysen's *Handbuch des Alt-Irischen*).
40. John (Gospel of St. John in *na ceitíre soirgéisí*).
41. Wb. (The Würzburg Glosses).
42. Z.C.P. (*Zeitschrift für Celtische Philologie*).

STUDIES IN MODERN IRISH.

CHAPTER I—THE VERB “*ír*”

SECTION I.—INTRODUCTORY.

Every student of Irish knows that there are two verbs “to be” in the language—*ír* and *ṛa*, and in a general way he understands the distinction between them. The principle that “*ír*” must be used for “Classification” and “Identification,” and “*ṛa*” for “Condition” sentences, is fairly clear and fairly comprehensive. But within the domain of “*ír*” itself a great many errors are commonly taught, and a great deal of useful—nay, even essential, knowledge is left quite untouched. The result is that even good students rarely succeed in acquiring a really scientific grasp of this very remarkable verb, and are constantly liable to use it with extremely bad taste. My object in the following pages will be to give a clear and consistent account of the various uses in vogue in modern Irish, and to fill in the empty spaces, so as to provide the student with a more or less complete doctrine of the verb “*ír*.”

The older Grammars and Composition-books give the cast-iron rule that the order of words, with the verb ‘*ír*,’ *must* be—Verb, Predicate, Subject. Indeed this rule appeared in print quite recently. It is of course erroneous, and leads to absurd conceptions of the language, ignoring, as it does, many of the most interesting, and certainly the most important types of identification. We shall see that neither in ‘classification,’

nor 'identification' sentences, is it necessary that the Predicate (i.e. the real or material Predicate) should occupy the specified place between the Verb and the Subject. What is essential is, that the Subject should never stand—at least in non-interrogative sentences¹—immediately after '1r'; and that when the material Predicate does *not*² come immediately after '1r' a pronoun must be inserted to take its place, both in 'classification' and 'identification' sentences. And let it be observed that "Predicate" always means here *logical* Predicate. A great deal of nonsense has been talked and written about the distinction between the logical and the grammatical Predicate in connection with the verb '1r.' The verb '1r' is in fact a *logical* copula, and its predicate is *always* the *logical* predicate. To say that the grammatical predicate with "1r" in any sentence is really the logical subject lays one open to the suspicion of not understanding Irish speech at all. The difference between an English sentence and the supposed corresponding Irish one involves sometimes not only a peculiar turn of *expression*, but a peculiar turn of *thought*. It is to be hoped that we shall hear no more of the distinction between logical and grammatical predicate in connection with the verb '1r.' Such a distinction is *simply* non-existent. It is the very nature of the very '1r' to be associated immediately with its predicate *either material or formal* (note this qualification). The whole history of the verb shows this; it was from the beginning an unstressed verb,—the main stress of the sentence falling on the logical predicate, which followed it (either in the material, or pro-

1. For questions, see p. 47.

2. In Identification, type I, even when the predicate comes between the verb and the subject, the pronoun must be inserted in Modern Irish. (See p. 12, and for exceptions, pp. 44-47). This, however, is an anomaly, and due to a confusion of types. (See p. 44).

nominal form). The moment you separate it from its predicate (in either shape) that moment it ceases to have any power of predication or of indicating predication. Why, e.g., may you not answer the question—*Δν ιεαβδαρ ε ριν*?—by saying simply—“*ιρ*.” Because ‘*ιρ*’ by itself can predicate nothing; you must join it to the predicate, and the predicate *must* be that which you *mean* to assert of the subject, it must be the *logical* predicate, the predicate in thought. Why may you not say—“*ιρ ε ιεαβδαρ*”—meaning “It is a book”? Because the word *ε* following ‘*ιρ*’ *must* be the *logical* predicate if the sentence is to have any meaning at all, and as *ε* here is the logical *subject*, the sentence so expressed has no meaning; it is not bad Irish, it is simply nonsense, a mere senseless conglomeration of words. The same words *may* convey sense and meaning, but *only* if *ε* is the logical predicate. E.g. if I say “*ιρ ε ιεαβδαρ ατά ιοιρ λάμδαιβ αζαμ νά ' Σέαονα,*” that is intelligible, because *ε* is the (temporary) logical predicate, “*ιεαβδαρ ατά ιοιρ λάμδαιβ αζαμ*” being the logical subject, and “*Σέαονα*” the material, logical predicate. In the course of our investigations it will appear evident that this is the true doctrine of the verb ‘*ιρ*.’ With this verb we always *say what we mean*. No Irish speaker or writer ever indulged in the mental gymnastics attributed to him by the advocates of the distinction between the logical and the grammatical predicate (as applied here). In fact the distinction between ‘*ιρ*’ and all other verbs in the language is that whereas all other verbs, including *τά*, are predicates or part-predicates in themselves, they may be, and usually are, followed by their subjects; ‘*ιρ*’ on the other hand, being *in itself no predicate*, must, in order to have any sense at all, be immediately associated with its predicate, either in the material or pronominal form.

With these preliminary remarks we may proceed to the

discussion of classification and identification. Some authorities add a third use of the verb 'ir,' viz., 'emphasis.' But this is not a scientific division. As a matter of fact, the predicate must be either definite or indefinite in all cases, and so identification and classification comprise all the uses of the verb. It is of course of practical importance to notice that 'ir' may be used to emphasise a particular element in a sentence. But then such an emphatic sentence involves either classification or identification, though sometimes it requires care to determine which. We shall examine the matter in detail later on.¹ Many of the ordinary types, both in classification and identification are emphatic in form. The sentences usually given under "emphasis" might perhaps be better designated as *complex* and *elliptical* cases either of classification or identification.²

§ 2.—A.—CLASSIFICATION.

The various types of predication may be summed up as follows :—

- 1°. VPS. 1r **leabhar** é rin. 1r **aimhirde** capall. (Predicate is a noun).
 2°. VPS. 1r **maic** é rin. 1r **olc** an peacad. (Predicate is an adjective).
 3°. VPS. 1r **bheadh** an lá é. 1r **maic** an buadail tú. 1r **sunta** an fear é.
 1r **olc** an aimhir deá ann. (The subject involves a *relative clause* and is frequently elliptical, as in the first three examples given).
 4°. (V)PS. ní **ail** an tuim 1r mó a tuadair uiré, de áil an mairnéalaig (n. n. 5. 4).

1. pp. 8-10.

2. See pp. 8-10.

1^r . . . **Alba** fá h-aínm do'n éiric rin (cf. K.H. II 374).

1^r **Connla** a bíob as níam aip. (n. 279).
Éamonn a dtáip (S. 20).

(All (except the last,) nominal, as opposed to real, sentences. The predicate is a so-called proper name, but in reality, as used here, is a general term¹).

5°. VPS. 1^r doíis uíom ná tíoceadú ré. 1^r uíom-rá an leabair ran.

(The predicate is a prepositional phrase. In the second example uíom-rá is equivalent to **ruo uíom-rá**).

6°. PVpS. **leabair** 1^r ead é rin. **Ainmíob** 1^r ead capall.
(Emphatic form of 1°. Notice that, the real predicate coming *before* the verb, the pronoun ead must be inserted to take its place *after* the verb. The *meaning* of these emphatic forms is of course quite different to that of the unemphatic).

7°. PVpS. **maic** 1^r ead é rin, 7 ní h-olc. **Olc** 1^r ead an peadao (emphatic form of 2°).

8°. PVpS. **Olc** 1^r ead an aipríp atá ann.

(Emphatic form of 3°. But notice that some forms under 3° are never emphasised in ordinary language. Ordinarily one does not say bpeas 1^r ead an lá é. The sentence is quite *correct*, but it is not usual).

9. PVpS. **Alba** 1^r ead 1^r aínm do'n éiric rin.

finnbeannaic 1^r ead 1^r aínm do.

(Emphatic form of 4°. Notice that the pronoun inserted is ead (indefinite)).

1. See note on Proper Names, pp. 41-43.

- 10°. PVpS. **tuompa** 1r ead an leabhar ran. (Emphatic form of 5°. Notice that the only emphatic form in use corresponding to — 1r doig tuom ná tiocfaid ré — is an ‘identification’ not a ‘classification’ sentence. 1r é 1r doig tuom ná tiocfaid ré. (See Identification Type II a. p. 15), where, however, doig tuom belongs to the *subject*.)
- 11°. VPS. **Cailín dár b ainm di** file na mbliat. 1r ainm do dia, etc. (I give these a separate place because they have been misinterpreted. It has been said that in the first example ‘file na mbliat’ (admitted as grammatical subject) is really the logical predicate. Of course it is not. It is logical subject, as it is the grammatical subject. If it were the logical predicate the proper Irish would be (and it is of course quite a common type (cf. classification type 4°))—Cailín sup file na mbliat ab ainm di, or Cailín sup é ainm a b uircti (ná) **file na mbliat** — (Identification). Both modes of expression are quite common over the whole range of Irish. Cf. PH 102. “*Filetus* din a ainm in descipuil-sin,” where ‘Filetus’ is predicate. Cf. also PH 134. “*Gestus* din a ainm in latraind-sin.
- 12°. V(P)S. **Dá mba** ná beaó ré fagálda. noim ré aige (S. 67). Here the predicate “ruo” is understood. This is no exception to the rule that the subject cannot stand immediately after ‘1r’ in non-interrogative sentences. The predicate is *felt* after **ba** above, and *must* be understood in thought.

- 13°. SVP. *Níl doinne ír fearr a táinig ar ná mire* (TBC. 6).
Tadair do Dia an n-í ír le dia 7 coiméad
asat féin an n-í ír leat féin (Im. 82). (The
 subject is the relative particle **a** understood
 before *ír*). For 1st example see Double
 Relative (pp. 114-116).

- 14°. Fundamental part of predicate + VpS + remainder of
 predicate :—

Fir ab ead iad ná leasrao a scríobh ná a
n-aighe dóib fanamaint ra baile. (This of
 course is an emphatic form of *ír* (bá) *fir*
iad . . .).

- 15°. SVPs. *An teagaras ro a tugaim-re ní liom é.* (CS. 245).
 (The material subject comes first. The sentence
 is rhetorically emphatic).

Dependent Forms.

- 1°. *Deir ré sur leabair é rin. ír deimín sur ainmíde*
capall. (For omission or insertion of *ab* before a
 predicate beginning with a vowel, see p. 217).
- 2°. *Deirimpe surb olc an peacaó. ír dóig liom sur*
maic é rin.
- 3°. *Nac dóig leat sur bneas an lá é?*
- 4°. *Tuigim nac aill an tuim ír mó a tugaidóir uiréi, ac*
ail an n-lairnéalag.
- 5°. *Deirim leat sur dóig liom ná tiocfaid ré.*

N.B.—In the emphatic sentences 6°—10° there
 will be a *double sur* in the dependent form. It is
 really the first one that is logically pleonastic, but
 usage requires it. Notice that it is only when the
material predicate precedes the verb, and the latter
 is followed by a *formal* (or pronominal) predicate

that the two *sur*'s occur. It is only in this case that the subject is expressed after *eað*.¹ *leabdar* *ir* *eað* *é*. But in answer to the question—*an leabdar é?* we say *ir* *eað* (*Not ir* *eað* *é*).

- 6°. *Deir ré sur leabdar surb eað é. Ir deimín sur ainmíde surb eað capall.*
 7°. *Deirim-re surb oic surb eað an peacað.*
 8°. *Ir dóig liom surb oic surb eað an ainmíre atá ann.*
 9°. *Ir follur sur alba surb eað ab ainm dóin éiric rin.*
 10°. *Dubairt leir sur liomra surb eað an leabdar ran.*

With these contrast the following :—

Tá ré rocair am' aigne sur am' fadairt ir ceart dom mo fadairt a caiteam (n. 29). (The direct form would be—*ir am' fadairt ir ceart dom . . .* where the real predicate follows *ir*).

Dubairt ré sur caoilte ab'ainm dó. (n. 74), (Direct—ir caoilte ab'ainm dó).

But,—with two *sur*'s—

Cear na daoine sur naom surb eað é. (5. 35). (Dependent form of *naom ab eað é*).

Similarly—*Abair na diair rin ir eað do h-innreab dom sur rparai iarainn surb eað na rlatá ran. (M.S.F. 57).*

Do cuirte na luige orá sur namair surb eað an fadairt (MSF. 115).

B.—COMPLEX ELLIPTICAL SENTENCES.

(Either classification or identification.)

In addition to the emphatic forms 6°—10° mentioned above there is a special group of sentences which are remarkable

1. A possible exception is the common expression *ir* *eað* *ran*. But here the *ran* may belong to the predicate.

not so much for their emphatic form, as for the complex nature of the expression. The thought is not expressed directly or in full, and one has to analyse it before dealing with such sentences.

Some of these sentences are clearly identification. E.g., *ní duit-re ír cóir é cearaó uíom* is merely a short—but complex—way of stating the negative identification—*ní turá an té gur cóir do é cearaó uíom*. This fuller form sometimes occurs. Cf. S. 221.—*Ní hé gac doinne go tairbeáinfinn an fáinne rin do*; instead of the elliptical—*ní do gac doinne a tairbeáinfinn an fáinne rin*; the short form is due to the influence of the ordinary classification sentence—*ní cóir duit-re é cearaó uíom*. Such sentences may sometimes be still further emphasised. E.g., besides—*ír doim-rá ír ceart é cearaó leat*, we have *doim-rá ír ead ír ceart é cearaó leat*. We have in fact three degrees of emphasis.—

(a) *ír ceart doim-rá é cearaó leat*.

(b) *(ír) doim-rá ír ceart é cearaó leat*.

(c) *Doim-rá ír ead ír ceart é cearaó leat*.

In this last case (c) notice that *ead* takes the place of *doim-rá*. Otherwise it does not. E.g. in answering the question *an doim-rá . . . ?* we do not say *ír ead*, or *ní head*, but *ír duit*, or *ní duit*.

Other sentences are clearly classification. *ír ar meirge a bí fé*. *ír ar buile ataoi*. These merely convey the information (emphatically) that the person in question was in a state of intoxication, or is in a state of frenzy.

Others again may according to circumstances be either classification or identification. The question and answer—*An ar an mbóro atá fé ?* *ír ar*—may imply identification, the contrast being between *the* table and some other definite object. On the other hand the question and answer—*An ar atá fé anoir ?* *Ní head, ír fé*—imply classification, the

contrast being not between **THE** chair and some other definite object, but between *a position* ON the chair and *a position* UNDER it. It is worthy of note that in answering a question the pronoun *é* can never stand for a propositional-phrase-predicate, no matter how definite its reference may be. Neither can *é* be used proleptically for a prepositional phrase when the latter follows the verb 'ir' and *precedes the subject*. It can be used, however, and often is, to anticipate a prepositional-phrase-predicate when the latter *follows* the subject. E.g., *ir é aic n-a raibadair an uair rin ná i oteamair*. This shows that phrases like *i oteamair* in such cases are quite definite. It is interesting to compare the use of so-called proper-name predicates in nominal (as opposed to real) sentences. E.g., *An Séadna ir ainm do?* *ir ead* (where 'Séadna' is understood indefinitely, or as a general term.¹ But—*ir é ainm a bí air ná Séadna* where *Séadna*, understood definitely, is anticipated by *é*. So also nouns which ordinarily are indefinite can become definite in a certain type of identification.² E.g. *ir aipugad ana mór é, nac ead?* is classification. But *ir é ruo é ná aipugad ana mór*, is identification (of classes). Sentences like—*ir é Séadna an ainm a bí air* (*they have appeared in print*) are just as bad Irish as—*ir é air an mbóir adá ré*.

Note that there are no emphatic forms in use corresponding to the types *ir*^o—*ir*⁵. Some of them are emphatic already. Unless we look (in the case of *ir*^o) upon the sentence in which *Siú na mbliat*, etc., are logical predicates as more emphatic ways of making the statement (as in fact they are). They are not direct emphatic forms, because subject and predicate change places.

1. See note on Proper Names, pp. 41-43.

2. See p. 43.

Exercise I. (Classification).

Translate into idiomatic Irish :—

- 1°. *All that is high*¹ is not holy ; *nor*² all that is pleasant good ; *nor*² every desire pure ; *nor*² is everything that is dear to us pleasing to God.
- 2°. It is clear that Ireland was the name of that country.
(Translate in both ways : emphatic and unemphatic).
- 3°. You say it is a man, but I say it is a horse.
- 4°. What I say is that it is not Irish at all ; it is English.
- 5°. Give to God what is His, and take to thyself what is thine.
- 6°. He says that “ Séadóna ” is the title of the story.
- 7°. What can't be cured must be endured.
- 8°. My father says that Michael is *his*³ second son's name.
- 9°. I think that Báb of the Liss was called Síle.
- 10°. I tell you it was “ a Young Men's Society ” they were.

Exercise II. (Classification, continued).

- 1°. He says that it is under *cover*⁴ of darkness they do their work.
- 2°. Joseph, her husband, being a *just*⁵ man, and not willing publicly to *expose*⁶ her, was *minde*⁷d to put her away privately.
- 3°. *They*⁸ that were invited were not worthy.
- 4°. *That*⁹ which is born *of*¹⁰ the flesh is flesh, and that which is born of the spirit is spirit.
- 5°. A bad custom and the *neglect*¹¹ of our spiritual advance-

1. *ḡac áro.*

5. *ḡoradonta.*

9. *an nio.*

2. *ná ní . . .*

6. Use *maḡladó.*

10. *ó.*

3. Do not use possessive.

7. *mian.*

11. Use *neadh-fuim.*

4. *rḡac.*

8. *an iḡuinnitir.*

ment is a great *cause*¹ of our keeping so little guard upon our mouth.

- 6°. It is *truly*² a misery to live upon this earth at all.
 7°. It is for this reason the prophet devoutly prays to be freed from the necessities of the body in this world.
 8°. Then it is you will regret that you were so cold AND³ careless.
 9°. Nothing so defiles and entangles the heart of man as impure love to created things. (Say—It is impure love . . . that most . . .).
 10°. All disquiet of heart and distraction of the senses arise from inordinate love and vain fear. (Say—It is out of . . . that . . . arise).

C.—Identification.—Type I VpPS.

- 1°. Sé an gníom fóganta ir gnátao le Ríe Éairil a b'éanam (C.D. 73).

Subject = (an gníom) ir gnátao le Ríe Éairil a b'éanam.

Predicate = an gníom fóganta.

p (Temporary predicate) = é.

In Old Irish the pronoun was frequently *not* inserted here. In fact there is clear indication that its use, in this type of sentence, is due to the influence of other types (notably II, III, IV). See pp. 15-31.

- 2°. 'Sé an t-uabair a tórnuié an t-olc (Ser. 221).

Subject = (an ruo) a tórnuié an t-olc.

Predicate = an t-uabair.

Temporary predicate (p) = é.

1. Fé noeaim.
 3. Repeat "so."

2. Express by emphatic form of sentence.

Notice the difference between the proleptic pronoun in Irish and in English. In the English—"It was pride that started the evil," the pronoun "it" stands for the subject. In Irish the pronoun *é* stands *not* for the subject but for the predicate. The introductory "it" (standing for the logical subject again) in English *classification* sentences is ordinarily not expressed in Irish at all: (It)'s a pity that he did not come,—*1r tpuas nár táinig ré.*

- 3^o. *1r é an raogal ro an t-eaprac 7 1r é an raogal eile an fógmar* (Serm. 54).

First subject = *an t-eaprac.*

Second „ = „ *fógmar.*

First predicate = *an raogal ro.*

Second „ = „ *raogal eile.*

Here we have the explanation of a parable. Notice that '1r' often signifies "stands for, represents, means, is equivalent to." This meaning, however, it develops *from the context.*

- 4^o. *1r é puo é 1r éasramlaige 7 1r tuatlaige 7 1r mó neam-tuirgint dár ariugear nam.*

Subject = The *second é.* (The *first é* is temporary predicate).

Predicate = (*an*) *puo 1r éasramlaige . . . nam.*

Notice the omission of article with *puo*, and the fact that only the fundamental noun of the predicate here precedes the subject. The subject *might* have been kept over till the end, thus—*1r é puo 1r éasramlaige . . . dár ariugear nam é.*

- 5^o. *b'é a díceall péin i coimeád ar riubal an fáir a mair ré.*

- 6^o. *Ní hiaó an muinntir a cáinear an lá déanaí atá ašam á molaó inóiu* (SG. 45).

Exercise III.

Identification.—Type I.

- 1°. The man who stole the chalice was the one who found the key.
- 2°. He thinks it is the men themselves that are responsible for this ugly custom.
- 3°. I'm sorry I didn't take *your* advice from the beginning.
- 4°. Fasting will best prepare us for Christmas.
- 5°. It was pride that urged them to tell the lie.
- 6°. The wife that God had given him was responsible for *his*¹ sinning.
- 7°. It is *those*² who are lowly in this world are *most likely*⁴ to be *high*³ in the Kingdom of God.
- 8°. It is *those*² who get most who are always farthest from having enough.
- 9°. It isn't everyone I would give that ring to.
- 10°. It is the temptations and tribulations that show what progress one has made in righteousness.⁵
- 11°. If I love the world I rejoice at its prosperity, and am troubled at its adversity.
- 12°. If I love⁶ the flesh my *imagination*⁸ is *taken up with*⁹ the things of the flesh.
- 13°. If I love⁷ the spirit I delight¹⁰ to think of spiritual things.
- 14°. It is not the poor man who has not a single word of English that is responsible

- | | | | |
|---------------------------|------------------|------------|-----------------|
| 1. Do not use possessive. | 2. an té. | 3. uairal. | 4. dóiciúge-roe |
| 5. fíoraontaí. | 6. ip ionúinn le | | 7. ip áil le |
| 8. maétnaí. | 9. Use tá. | 10. fonn. | |

Identification.—Type II. (*Four varieties*).

(a) VpSP. Sometimes it was inconvenient, if not quite impossible, to place the predicate immediately after the verb. Moreover, for rhetorical purposes, the predicate was frequently reserved for the end of the sentence. This type is therefore very common even in the Old Irish period, and looms large in the Irish of every province down to the present day. As compared with type I, it throws some light on the construction of the verb '1r.' Type I is found frequently in Old Irish *without* the anticipatory pronoun, though there is a growing tendency to insert it, until at last—in Modern Irish—it is absolutely essential.¹ Type II on the other hand is NEVER found *without* the proleptic pronoun,—the obvious reason being that '1r' would otherwise be followed immediately by the *subject*. Some would-be authorities explain the pronoun here as part of the *subject*, and say it is inserted merely to separate '1r' from a definite noun. But why should this be necessary? (see p. 44). It was *not* necessary in type I in Old Irish, but it was, and is, in type II. We have a reasonable explanation of all the phenomena on the hypothesis that the subject must *not* follow 1r immediately: the pronoun is inserted here to take the place of the predicate, and render predication possible; it is inserted in type I on the analogy of types II, III and IV.

1°. 'Sé 1r mian 1r an eaglaif fearf 'Dé 'oo maoluḡad
(Don. 282).

Subject=(an ruo) 1r mian 1r	} Literal meaning :
an eaglaif	
Predicate=fearf 'Dé 'oo	
maoluḡad	
Temporary predicate (p)=é	} The thing which the Church de- sires is <i>this</i> —to lessen God's anger.

1. For exceptions, see pp. 44-47.

- 2°. Séarṁ ḁ ḡninn ḁ leat-tḁoib ḁ tḁḁairt ṛḁ' nḡaoit
(n. nḡ.—14).

Subject = (ḁn ṛuo) ḁ ḡninn.—Séarṁ='Sé (ḁn) ṛuo

Predicate = ḁ leat-tḁoib ḁ tḁḁairt ṛḁ' nḡaoit.

Temporary predicate é (in ṛéarṁ).

- 3°. 'Sé buatḁ na ṛḡéite ṛin . . . ḁn ṛear ḁ beatḁ ḁṛ ḁ
ṛḡát naḁ ṛéioir é bualaḁ, bíotḁ ná beatḁ ḁnn ḁḁ
ḡarṛún ḡan ṛéarḁḡ, nó bíotḁ ḡo mbeatḁ ṛé na
ṛeantḁune.

Here the cumbrous nature of the predicate makes it quite impossible to express the identification according to type I.

- 4°. b'ḁ b'ṛatḁ leir ḡo ṛaib ṛé ḁmuisḡ (S. 39).

Subject = (ḁn ṛuo ḁ) b'ṛatḁ leir.

Predicate = ḡo ṛaib ṛé ḁmuisḡ. Here again the form of the predicate precludes the use of type I. Notice that, as in type I., we must frequently supply the fundamental noun of the *subject*. Observe also that the second *ba* introduces a classification sentence, the predicate being “ṛatḁ leir,” the subject being the relative particle ḁ (or *uo*) understood before *ba*. It is very important to notice the difference in *meaning* between a *classification* like

b'ṛatḁ leir ḡo ṛaib ṛé ḁmuisḡ.

and the *identification*—

V	P	S
Vp	S	P

b'ḁ b'ṛatḁ leir ḡo ṛaib ṛé ḁmuisḡ.

The passage referred to here is (S. p. 39) :—

D'ayimshig Tayg a vata, agus do louir Míhál lesh an sgueb. Heasiv Tayg a lár an tí. D'eirig an sguab agus hug shí iaracht er é vuala idir an dá húil. Ví an bata go mah agus an chuishli láidir, agus

ambasa chosin Tayg a cheaun agus a cheanàcha, ach do vuel shí ins na cosiv é, agus do vuel shí ins na loraganuiv é, agus do vuel shí ins na glúiniv é, agus do vuel shí ins na cearhúnuiv é, agus ins a droum, agus ins na hasnychuiv, a dreó ná feaduir shé er baul cad a ví ag imeacht er. Fé gheri do liúig shé an doras d'osguilt dò, agus gealuim 'oit gurav é b'ada lesh go roiv shé amùh.

Many a writer in describing such a scene would have said merely—"b'fada leir go raib ré amuig." Many do not seem to understand the difference between such pairs as 'b'fada leir' and 'b'é b'fada leir.' Yet the difference is important. How often in reading certain Irish books has our taste been offended by the substitution of one such form for the other. In the above passage "b'fada leir" would have been insufferably weak,—would in fact have been an anti-climax. "b'é b'fada leir" on the other hand exactly suits the circumstances. The sentence identifies for us THE ONE THING which the poor rŕŕuab-ridden Ŧadŕ was longing for at the moment, viz. to be safely out of doors. This may seem a small point, but it is the uniform observance of these 'convenances' that distinguishes good writing, just as it is the habitual neglect of them that is at once the cause and the mark of mediocrity.

5°. b'é b'fada le ŕad doinne go mbeoif aŕ teact a baile.

6°. na ŕuinge . . . aŕ aŕab é a nŕia a mboig. (Don. 130)

The people whose God is their belly. Subject = a nŕia. Predicate = a mboig.

Sentences like—1ŕ é a fad 1ŕ a ŕeapŕ go . . . and 1ŕ é a loct a tuigeao belong here also. Sé mo tuairim ná ciofaiŕ ré in don cor anoir belongs to

type II. rather than type I. This fact explains why *é* is used (though *tuairim* is feminine). The *é* does not refer directly to *tuairim* at all, but to the clause—
 “ ná tiosfaid ré . . . anoir.

Exercise IV.

Identification. Type IIa.

- 1°. The priest's business is to *pray*¹ to God for himself and all the people in a suppliant and humble manner.
- 2°. I long for the joy of peace.
- 3°. A person of the least intelligence ought to see that the people who have least sense in Ireland are those who have neither English nor Irish.
- 4°. My opinion is that the pair understood each other remarkably well.
- 5°. Had I been in his place these are the three wishes I should have asked for—plenty of money in this world, a long and happy life, and eternal life thereafter.
- 6°. The reason why she broke it was that Séadna had promised that he would marry *her*.
- 7°. The queen's desire is to get plenty of badgers' milk to drink.
- 8°. I am longing exceedingly to possess that feat.
- 9°. The one desire of everyone was to be returning home.
- 10°. The last state of man means the state he is in on leaving this world.
- 11°. The best thing you can do is to put that question to herself.

1. *Beit ag cur a gairde ruar.*

- 12°. The long and the short of it is that he must go home at once.
- 13°. No man is secure in appearing abroad but he who would willingly lie hid at home.
- 14°. The number of them that did eat was 5,000 men, besides women and children.
- 15°. My meat is to do the will of Him that sent Me, that I may perfect His work.

Identification. Type IIb.

VpS ná P. The characteristic of this type is the particle ná which precedes the predicate. The force and origin of this ná will be explained later on. The *subject* is in *thick type* :—

- 1° 'Sé **CÉAD MUO A** **óein ré** ná a lám a cúir na póca féadaint an faib an rparán aise (S. 29).
- 2° 'Sé **CÉAD MUO eile a** **éus ré fé nbeama** ná an srian as taitneamh ar an meabóis i n-ionad na sealaíse (S. 74).
- 3° Samhais **ré** **surb é** **muo a** **bí in ionad a** **éioide aise** ná mar a beaó cloc mhóir érom (S. 90).
- 4° B'é **cuma n-ar** **óein ré é** ná le beir as baint cainte a méib (TBC. 201).
- 5° B'iad **dá híš iad ran** ná Concubair mac Neapa 7 feargur mac Róis (II. 82).
- 6° **Éus ré in' aise** **surb é** **muo murcad** ná annrighian diablaidé (II. 104).
- 7° B'iad **beirte iad ran** ná Maolmóroa 7 Siaric (II. 312).
- 8° 1r iad **neite iad ran** ná deas-ghótaet ra baile, fórlamhar ceart amuis, raor-aise i gcómaile, san seille do coir ná do mian (Cat. 71).
- 9° 1r é **óion atá air** ná cleití na n-éan 1r áille dat (Eir. 54).

10°. *B'é comhgeall é rin ná roḡa a f'éad o' f'áḡáilc aḡ f'earrḡsur* (Eir. 76).

11°. *Isé ainm a bhí air ná Séadna* (S. 6).

12°. *B'é neart é rin ná neart an Ćreirim* (n. 128).

All "ná" sentences are affirmative. The following one from Acts ix. 21 is *virtually* affirmative: "*Naḡ é ḡnó a tḡḡ annro é ná cun iad do b'neit leir ḡadḡa aḡ tḡiall ar uadḡaránaib ná raḡarḡ?*" In sentences 1°, 2°, 3°, 4°, 9°, 11° the subject clearly contains a relative clause. In the others both the relative particle and the verb *ir* are understood. In 5°, e.g. "*Da ríḡ iad ran*" is equivalent to "*an da ríḡ a ir iadran.*" In 6°, "*ruo Murcāḡ*" is equivalent to "*an ruo a ba Murcāḡ.*" (For omission of the pronoun here before the definite noun *Murcāḡ*, see p. 45-4°).

Ná in Sentences of Identification.

This particle *ná* is very widely used in Munster in sentences of the type *is é ainm a bhí air ná Séadna* ("Séadna," p. 6). The principal points to be noted in regard to its use are: (1) it introduces the material predicate; (2) the predicate is strongly emphasized; (3) the subject, taken in full, always contains a relative clause, though the relative particle need not appear explicitly; or a genitive or possessive phrase, easily resolvable into a relative clause; (4) while all *ná*-sentences are formally affirmative, *ná* gives them *virtually* the force of a rhetorical question, a negative sentence, or an exclusive comparative sentence. This points to the genesis of the construction.

I. The rhetorical question *annsan cé déarfadh ná gur dheaghdhuine é?* is *virtually* equivalent to *is é déarfadh gach*

aoinne gur dheaghdhuine é, though the latter has less force and pointedness. If we assume that the negative *ná* in the former became associated with the expression of the predicate which it precedes, it is easy to understand how *ná* should have been gradually invected into the affirmative sentence. The resulting type, *is é áearfadh gach aoinne ná gur dheaghdhuine é*, thus acquires all the force of the rhetorical question.

II. Besides rhetorical questions we have rhetorical negations. Thus *ní bhíodh fhios ag aoinne ná gur dhuine do mhuintir na tíre é* ("Niamh," p. 138) is virtually equivalent to *is é cheatadh gach aoinne gur dhuine do mhuintir na tíre é*. It was natural that the negative *ná* of the first form of expression should come to be used in the latter form as well. So, *ní deirim ná go bhfuil an ceart agat* is only a more emphatic way of saying *is é deirim go bhfuil an ceart agat*. A contamination of the affirmative form with the rhetorical-negative gives *is é deirim ná go bhfuil an ceart agat*.

III. This association with rhetorical questions and rhetorical negatives would of itself have been sufficient to account for the use of *ná* in affirmative sentences of identification, but the development was further promoted by another class of sentence, containing not the negative but the comparative *ná* (= *ioná*). Thus, the affirmative sentence with a superlative adjective '*sé cuma is fearr chun na h-oibre dhéanamh an Ghaedhilg do shaothrughadh ins na h-áiteannaibh 'ná bhfuil sí beo fós*, may be replaced by a negative with comparative *níl cuma is fearr chun na h-oibre dhéanamh ná an Ghaedhilg do shaothrughadh*, etc. ("Sgothbhualadh," p. 46). The interchange of the types 'this is the best' and 'no other is better than this' is helped by the fact that in Mod. Ir. there is no distinction in form between the comparative and the superlative. And here, as before, the affirmative sentence may be rendered more explicit and emphatic by introducing

the particle *ná* : *is é cuma is fearr chun na h-oibre dhéanamh ná an Ghaedhilg do shaothrughadh*, etc. Thus two uses of the negative *ná* and one of the comparative *ná* have resulted in the affirmative *ná* of identification.

In some districts *ach* (*acht*) is used in the same way. Its origin is similar. The rhetorical question and the rhetorical negation play a similar part in its development. Thus from *cad a dhéanfaidh mac an chait ach luch a mharbhadh?* we may evolve an affirmative *is é rud a dheineann mac an chait ach luch a mharbhadh*. Similarly such a negation as *níor dhein sé ach casadh agus imtheacht leis*, might be turned into an identification sentence : *is é rud a dhein sé ach casadh agus imtheacht leis*. Of course this similarity of meaning and development of *ach* and *ná* does not imply any phonetic connection between them.

The following further examples of rhetorical negative and exclusive comparative, sentences will help the student to realise how *ná* has been developed in sentences of Identity :

- 1°. *Ní mairé a pád ná go páid ácar ar Colla* (H. 244).
- 2°. *Níor b'fearra dúinn fuo a dhéanfaimís ná an cuio eile d'ár rasoíal a caiteamís i tceannta céile* (I.G.)
- 3°. *Ní páid éinne ba gáire gá scuip go léir fuar cun na h-íobhíre rin a dhéanamís ná mipe.*
- 4°. *B'féidir ná b'fearra dúit fuo a dhéanfá ná an fuo a dhein reiréan* (S. 66).
- 5°. *Níor b'fearra dúit fuo a dhéanfá anoir ná dul 7 ghear a cóola dúit féin* (S. 69).
- 6°. *Níor b'fearra dúit fuo a dhéanfá ná cleammar a dhéanamís do* (S. 97).
- 7°. *Ní meafaim ná go mbeas dúil níor mó astat dul ar astat ra b'fíoraontaict* (Im. 19).
- 8°. *Níl don fuo ir mó a tuagam páram aigne do'n duine*

ná a tuisint go bfuil ré ar don toil le Dia na
 glóire (Im. 280).

- 9°. Níl doinnibh ir mó éiríonn croíde an duine 7 a
 deigleann amac é ó ghráda Dé ná eadur (Ser. 2),

Type IIc.

VpS ac P.—The characteristic is that ac (not ná) precedes the predicate.

It is not used by Canon O Leary, but his work contains copious examples of the rhetorical questions and rhetorical negations from which this use of ac has developed.

Sé ruo a deir ré ac carad 7 imteact an uorpar amac.

It will be useful to study the following examples:—

- 1°. Le n-a linn rin cia buailreadh eúca an uorpar irteac
 ac an tinnceir mór (S. 186).
- 2°. Le n-a linn rin cia buailreadh eúca irteac ac Tadhg
 ó Cealla, 7 Conn 7 aóir Cuinn (N. 259).
- 3°. Cad a deirfadh sí ac an ruo atá geallta aici ó torac?
 (N. 313).
- 4°. Cé geobadh éir an uorpar ac Séadna? (S. 89).
- 5°. Créad ir iontuigte ar ro act nac fuil cruic ar bit
 n-a mbí an duine ac cruic n-a bfuil ré ro-marbta?
 (KTB. 10).
- 6°. Cár eus ré aóir ac iorreo an bail n-a raib Donnca?
 (N. 306).
- 7°. Níl ar riubal le deic mbliadnaib ac an t-ollmú
 (SG. 138).
- 8°. Cé tiocfadh 7 tógfadh an feirm ac fear n-arb ainm
 do Dóinnall ó Dubháin? (MSF. 58).

Exercise V.

Re-write the above eight examples as formal identifications with the verb ir.

Exercise VI.

Identification. Types IIb and IIc.

- 1°. There is only one thing which keeps many back from *spiritual progress*¹ and fervent amendment of life, and that is *the apprehension of difficulty*,² or the labour which must be gone through in the conflict.
- 2°. Whilst I am kept in the prison of the body I acknowledge myself to need two things—food and light.
- 3°. You describe it as a trifling change, but in my opinion it's the sort of thing one calls a very big change.
- 4°. There are two things you would do well to avoid. They are ugly and hurtful to soul and body. The two things I mean are foolishness and evil-mindedness.
- 5°. The very first thing the messengers did was to ask if³ he was Christ.
- 6°. The very first thing to be done was simply⁴ to give the champion's portion to the best warrior.
- 7°. The manner of his coming was, if you please,⁵ in a gentleman's suit.
- 8°. What brought me to talk to you now is simply this,⁵ that I am in difficulties.
- 9°. The thought referred to was how little anyone expected that it was Cormac they'd be marrying in the end.
- 10°. There was one person who never thought of it, and that one was Cormac himself.
- 11°. I think there are only two people who understand him. These two are Fergus and Cúchulainn.
- 12°. The man they sent to do this work was *none other than*⁵ Lonán.

1. *leap a n-anama óéanain.*
nó éruaid. 3. Interrogative.

5. Expressed by *ná*.

2. *An obair a beir, dar leo,*
 4. This is expressed by *ná*.

- 13°. His food consisted *merely*¹ of locusts and wild honey.
 14°. The act of injustice referred to was the insulting of a woman.
 15°. The thought that occurred to him was that he had never tasted better food.

Identification. Type II_d.

VpS map P.—The characteristic of this type is that map precedes the predicate. This map is logically pleonastic, just as the word “because” sometimes is in English. We say, e.g., “he remained simply *because* he didn’t wish to go,” and influenced by this we say “the reason why he remained was (*because*) he didn’t wish to go.

N.B.—Though cúir is fem. the pronoun used is é. This is quite regular because é refers directly, not to cúir, but to the predicate.

- 1°. 'Sé cúir ná h-éirteann ríð-re le briaḱraib Dé map ní h-ó Óia ríð (Ser. 170).
 2°. 'Sé cúir n-a bfuil ran map rin, map, pé tuine a bairteann, ir é Críort féin a deineann an bairte (Ser. 57).
 3°. 'Sé cúir ná déanfaḱ díogaltaḱ oḱaib map ḡeall ar an earonóir rin, map ní loirḡim mo ḡlóire féin (Ser. 172).

Exercise VII. Type II_d.

- 1°. The reason why this is so is that man’s mind sinks down into outward things, and unless he quickly recover himself he willingly continues immersed in them.

1. Expressed by ná.

- 2° Because thou hast yet too *inordinate*¹ a love for thyself, therefore art thou afraid to *resign*² thyself wholly to the will of others.
- 3°. This is the reason why there are found so few contemplative persons; because there are few that wholly sequester themselves from *transitory and created*³ things.
- 4°. The reason that so *few*⁴ become *illuminated*⁵ and *internally free*⁶ is because they do not know how to wholly⁷ renounce themselves.
- 5°. The reason why you cannot speak Irish well is because you haven't learned it from oral instruction.
- 6°. I suppose it is because you think English 'respectable' that you have such little knowledge of, and esteem for, your own language.
- 7°. The only reason he can *advance for*⁸ such conduct is that he doesn't know what he's doing.
- 8°. My principal reason for mentioning this matter now is that I have always felt it to be an Irishman's duty to help on the cause of his native language as much as he can.
- 9°. If there is one reason more than another to convince me that you are right, it is this—that "God helps those who help themselves."
- 10° The reason why so few people can write Irish well is that they do not study it in the proper way.

21

1. 10mado. 2. fás . . . fé. 3. Cruiciúíte díombuana.
 4. Oiréado. 5. Óm beas roluir aigne (beas, because oiréado was used for "few"). 6. Óm beas raoluir aigne. 7. Amuis ir amad. 8. Cuir ríor le . . .

Identification Type III.

VpSP.—This is a very important type. It is quite common all along the ages, but it seems to have never been appreciated. As in type II (with which it has some affinity) the predicate comes at the end; but the subject is different. In type II, the subject contains a relative clause (whether the relative be expressed or understood) or a genitive or possessive phrase which might easily be resolved into a relative clause. In type III, the subject is merely a noun with the definite article, and sometimes a demonstrative particle or an adjective. The reason for giving it as a special type is this,—because the same form of words might—in a different context—be a sentence of type I.—with entirely different construction and meaning. Take for instance the sentence—*Sé an namáró an peacáð*. If I have no context to guide me I cannot tell precisely what is the meaning. It *may be* a sentence of type I. (VpPS) implying that I am speaking of *sin* and asserting that sin is *the* enemy of man. But then it may also mean quite a different thing. In the context from which I have taken it (Ser. 238) it *does* mean quite a different thing. It is a sentence of this third type. The question was not about defining “sin,” but about defining “the enemy” (previously mentioned). *An namáró* is clearly the subject, and *an peacáð* is just as clearly the predicate. To understand it any other way, is to misunderstand it, to miss the meaning of the passage entirely. Irish literature is full of this type, yet not a single writer on Irish Grammar—as far as I know—has ever called attention to it. It is of course more rhetorical than type one. In fact it is an abbreviated form of type II. *Ír é an namáró an peacáð* is virtually equivalent to—*Ír é puó an namáró (ná) an peacáð*. The words, too, are pro-

nounced quite differently according to the meaning. If the sentence belongs to type I, it is spoken quickly with practically no pause from start to finish and of course the predicate “*an namaro*” receives greater emphasis than the subject. If it belongs to type III, the utterance is slower, there being a distinct pause after *é*, and another after *namaro*, and of course “*an peacaro*” will now receive the greater emphasis. Other examples :—

2°. . . . Տարբ ի ձև իօմմաճի և՞ ձև ունիմի ղձոռոռ
(K.T.B. 3).

Here the context makes it quite clear that the subject is 'αν ιομάρις υιου' and that "αν νάουιρ θαοννα" is predicate. Of course we are met here with the "bogey" of "*grammatical* predicate." But the distinction, as we have said already, is a myth,—as applied to the verb 'ιρ.' It seems to have arisen from the idea that type I. is the only possible type of predication. An absurd and disastrous idea!

3°. Σὲ ἀν ἑαυτὸ ὡς ἀν πᾶσι τοῖς ὁμοῖοις (K.T.B. 10).*

Sometimes there seems to be a mixture of types II. and III. in one sentence :—

4°. 1r é an corp 50 léir 7 an corp 1r mó orainn . . . ná
deinimíto don iarracht ar b'ul ar b'ótar fíoraontaáda na
naom (Im. 17).

Exercise VIII.

Identification. Type III.

1°. He is truly great who is great in charity.

2°. We ought to pay great attention to our Saviour's words :

* The proleptic pronoun, even in O.I., is frequently assimilated in gender to the subject, where the latter differs in gender from the predicate

fundamental noun of the subject—*an fuo*. Note (as in example 1°) that the 2nd ‘*ir*’ has for subject the relative particle *a* (understood).

- 3°. *na gíollai túruir ir iao ba mó a éuaio as ruic na rár*
 P V p S
 (N. 89).

Here with the subject, when we analyse it, we must supply “*na daoine*” or some such antecedent to the relative particle understood with *ba mó*.

This type is very common in Old and Middle Irish, as it is in Modern Irish. E.g., *Wb. 21c5 Crist didiu is si inchathir; ind noib ata ellachtí hi Crist ithé cives*. In such cases, where the subject noun and the predicate are of different gender, the retrospective pronoun is assimilated to the gender of the subject noun.

- 4°. *Soimfélaic 7 niam ir iao a bí an* (N. 166) Supply “*na daoine*” as antecedent to the relative “*a*” in the subject.
 P V p S

- 5°. *Clann na rúcte 7 na n-uairal ir iao a éadad* (N. 10).
 See previous remark.
 P V p S

- 6°. *An roč-cleas ir é a bí as ruibál aca*, Supply ‘*an fuo*’ or some such words in subject.
 P Vp S

Ordinarily the unemphasised pronouns *é*, *í*, *iao* are not used by themselves as predicates. When they appear to be so used it will be found that they

refer back to the material predicate, mentioned in the preceding clause or sentence. E.g.:

S. 29.—*Δ*συρ ιρ *É* *Δ* *bí* *go* *breag* *teann* *γ* *go* *breag* *tróm*
(Referring to “*an rparán*” previously mentioned.)

S. 59.—*1r* *doic* *liom* *sur* *Síle* *b'ainm* *do* *báb* *an*
leapa, *γ* *sur* *í* *ba* *roga* *leir*.
(Referring back to “*báb an leapa*.”)

S. 68.—*nuair* *d'éirig* *Siubán* *ar* *maíoin*, *ir* *í* *Δ* *bí* *go*
cuirpead.
(Referring back to “*Siubán*.”)

SG. 92.—*Δ*συρ ιρ *É* *ir* *cúirge* *riteann* *ón* *gcómpac*.
(Referring to “*an gáthar meacta*” mentioned by previous speaker.)

7°. *An* *τ-uathar* *ir* *É* *cúirpeann* *duine* *Δ* *g* *formad* *le* *n-Δ*
cómpairain (Ser. 13).

Exercise IX.

Identification. Type IV.

- 1° It's the people who know least that talk most.
- 2°. The hardest people to set talking are *those*¹ who know Irish best.
- 3°. It was *none other than*² the barefooted woman.
- 4° It was the high character of that action that destroyed me.
- 5° The worst people are those who don't know a single word of Irish.
- 6° The very thing that is a credit to them is the one they want to disown.
- 7°. It is his own *affairs*³ that are worrying him, not those of Irish or Ireland.

1. *An té*.
3. Singular.

2. Expressed by rhetorical form of sentence.

- 8° What I have asked must be done,
 9° As soon as they were near him they recognized him.
 It was St. Caillin.
 10° It is our *liberties*¹—our very *lives*¹—that are in danger.
 11° What he coveted most was friendship with the young.
 Their minds were *impressionable*² and *changeable*,³
 and it was not difficult to inveigle them.⁴
 12° Oftentimes they that are *better in men's judgment*⁵ fall
 lowest, because of their too great confidence.
 13° The saints that are highest in the sight of God are the
 least in their own eyes.
 14° The higher a person is advanced in spirit the heavier
 crosses shall he often meet with.
 15° That thing most readily comes to my mind which
 naturally delights me, or which through custom is
 pleasing to me.
 16° I beg for the peace of thy children who are fed by thee
 in the light of thy consolation.
 17° The stone which the builders rejected the same is
 become the head of the corner.
 18° He that shall endure unto the end, he shall be saved.
 19° He that believeth,⁶ and is baptized⁶, shall be saved ;
 but he that believeth⁶ not shall be condemned.
 20° He that is lesser among you all, he is the greater..

Identification. Type V.

PS.—The predicate and subject are simply juxtaposed without the verb. If the verb (with, of course, the necessary pronoun) is placed *before* the predicate we reduce the sentence

1. Singular. 2. ὁσ. 3. Συναδ. 4. This sentence must be joined to the preceding one, because it gives *his* reason. 5. ἵρ ἀοιρὸς cáil. 6. Future tense.

to type I ; if placed *after* the predicate we have type IV. Proverbs are often expressed in this form.

1°. $\overbrace{\Delta\eta\ \mu\upsilon\theta\ \iota\tau\ \alpha\eta\eta\alpha\mu\ \iota\tau\ \iota\omicron\eta\gamma\alpha\eta\tau\alpha\varsigma}^{P\qquad S}$ (proverb). Notice that once more we must supply the fundamental noun of the subject ; further that the main verb is wanting, and that each of the two verbs expressed is relative (the particle being understood).

2°. Topac an uile ir ura do corp (proverb).
P S

3°. $\overbrace{\text{Mam}}^{\text{P}} \text{ a } \overbrace{\text{caiteav na ceirteana go léir a freagairt do.}}^{\text{S}}$
 $\text{P} \qquad \qquad \qquad \text{S} \qquad \qquad \qquad \text{(n. 278).}$

4°. Σομφλαίτ αν έλεύθ ουινε το βυαίλ υινε.

It will be noticed that if above sentences are made dependent they must take the form of type I or of type IV. *Questions* like *cap é an nro é rin?* belong here (p. 48).

Exercise X.

Type V.

- 1°. My father was the first person I met on entering the house.
- 2°. It is hardest to check evil when it has run its course.
(Cf. Ex. 2 above).
- 3°. The fear of God is the beginning of wisdom.
- 4°. What surprised me most was *the excellence*² of his performance.

2. A feabðar.

- 5°. It's the people who have least sense that talk most.
 6°. We like best what pleases us best.
 7°. We *ought* always to *do*¹ the thing that is most beneficial to us.
 8°. One *naturally*² likes a nice person.
 9°. The heaviest weapon is the most profitable.
 10°. The highest chair suits the tallest person best.
 11°-20°. (Re-write above sentences in the dependent form).

Type VI.

SP. Subject and predicate juxtaposed, without the verb. As type V is an abbreviated variety of type I or type IV, so this type is an abbreviated variety of type II. Sentences of this kind frequently look like classification sentences and are not seldom misunderstood.

1°. *Eagla Dé túir na heagna.* This sentence *may* belong to type V if it is understood to define what is the beginning of wisdom,—if it means that to begin, to be truly wise we must fear God. But it *might* mean in the mind of a speaker that we are defining “the fear of God.” It would in this case belong here, and would be equivalent to an abbreviated form of—*1r é pur eagla Dé ná túir na heagna* (type II). Cf. the relation of type III to type II.

S
P

2. *Tír gan teanga tír gan anam.* Here we are obviously defining *tír gan teanga*. At first sight it looks like classification, but a little thought will show us that *tír gan teanga* means not any individual land, but that class or kind of land which is *gan teanga*; so that we have here not the classification of an individual, but the identification of classes. The

1. *1r inóanta.*

2. *níó náé iongna.*

sentence is a brief way of saying-- Sé puró tír san teanga ná tír san anam.

3. Móinach Casil comdas rí (M. of Cashel is a just king). (From an O. I. poem in LL., p. 149a, published in " Miscellanea Hibernica " (Kuno Meyer). Studies in Language and Literature (University of Illinois), Vol. II, No. 4).

Exercise XI.

Type VI.

- 1°. A man's enemies are those of his own household.
- 2°. The life of a language is the speaking of it.
- 3°. A man of no property is no good.
- 4°. A fire without heat is no use.
- 5°. Rain followed by fine weather never causes a wilderness.
- 6°. A language that has no poetry has no literature.
- 7°-12°. (*Re-write above sentences in dependent form.*)

This 6th type is quite common from the oldest times. E.g. (P.H. 187) Tu-ssa Dia, mei-se duine ; tusu tigerna, mei-se mog.

Proverbs are often expressed in this way :—Obair san biað san páis, obair san fonn san fiaðac air. As type V, when it becomes dependent, is reduced to type I or type IV, so this present type takes the form of type II. Notice that in sentences 3°-6° above the fundamental noun of the subject must be repeated in the predicate.

Type VII.

VPS. The predicate is either—

- 1°. A pronoun of the 1st or 2nd pers. sing. or plur.

2°. A pronoun of the 3rd pers. + *reo*, *rin*, *riú*
(*ro*, *ran*, *rú*).

3°. Any pronoun + *féin*.

1°. (1r) *Míre* *Seairóir* ó *nualláin*.

2°. *Deir* *ré* *surb* é *rin* *páorais* ó *Cealla*.

3°. *Ac* *ir* *míre* *a* *bairt* é (S. 18).

4°. *Airíú*, *a* *féadon* *an* *tu* *ran*? (S. 34).

5°. *b'é* *féin* *áir*-*olla*m *ula*ó.

It has been maintained that in a sentence like " *Míre an bár* " in answer to the question *Cia túra?* *Míre* must be the logical subject. With this we cannot agree, *unless the sentence be understood as an example of type VI.* . If the verb is expressed immediately before *míre* then *míre* *must* be the logical predicate. It is no argument to compare such a sentence with English, and say that in the English " *I* " is the logical subject. This is only an attempt to bring Irish into line with English. It is sheer " anglicisation " of the language. The whole history of the verb ' *ir* ' shows it is impossible to predicate anything by means of it unless it be joined immediately to its logical predicate (at least in the pronominal form). On any other hypothesis we cannot explain the invariable presence of the pronoun in types II, III, and IV and its frequent absence in type I in Old Irish. Furthermore, when *míre*, etc., are logical subjects in the Irish mind the sentence takes quite a different form (type VIII). The use of the proleptic prepositional pronouns—(see p. 78) and certain relative constructions—(see p. 108) are further evidence that the subject must *not* come immediately

alter *ir* in non-interrogative sentences. The Grammars and Composition Books are absolutely wrong on this point. They lead us to suppose that when any of the words mentioned as predicates in this type constitute one of the terms of 'identity,' they *must* be predicates (logical or *grammatical* !) in the Irish sentence. This is entirely misleading as will appear from the next type (VIII).

Exercise XII.

Type VII.

- 1°. You're the queerest man I ever met.
- 2°. If thou seek thyself thou wilt indeed find thyself, but to thine own ruin.
- 3°. We ourselves are responsible for the game going against us.
- 4°. You want Tomás ó Cealla, do you? Here he is. No, I'm wrong. That is he, over there.
- 5°. These are the friends, mother, I was talking to you about, yesterday.
- 6°. I was the first person to speak Irish in the house.
- 7°. I tell you it was I who did it, not you.
- 8°. You said first that you were his mother, and then that it was you who baptized him.
- 9°. Ye are the salt of the earth. Ye are the light of the world.
- 10°. It is they who bear witness concerning me.
- 11°. I am the bread of life. I am the light of the world.
- 12°. I know him because I am from him and he hath sent me.

Type VIII.

VpPS. The only difference between this and type I lies in the subject. Here the subject is a pronoun of the 1st or 2nd person, or a pronoun of the third person strengthened by a demonstrative. A priori there is no reason why such words should not be used as subjects, and it is difficult to understand how the idea arose that they cannot be so used. Because a posteriori there is abundant proof that they not only *may* be so used, but that they *must* be if it is necessary to express the meaning ; if there is a strong desire (for any reason whatsoever) to keep them definitely as *subjects* in our minds. The following examples will show that such necessity or such desire frequently exists :—

- 1°. 'Sí cainnt an tSlánuigíteora féin í rin. Here it was the writer's desire to predicate "cainnt an tSlánuigíteora féin" of the words in question (denoted by í rin).
- 2°. Sé mo corp é reo. Here it was imperative, owing to the special circumstances, (the words being *factitive*), to express it in this way. *All previous translations of these words of Consecration are unsatisfactory, if not absolutely wrong.* An attempt has been made to save the theological aspect of the language by saying that in "ir é reo mo corp-ra" the é is proleptic, (standing for the predicate mo corp-ra) and reo is subject. Against this, however, is the fact that é reo are too closely connected to be thus separated, and the further fact that instead of é reo, é rin in such sentences the modern language frequently substitutes rin é, rin é, where the theory cannot be applied. The emphatic particle above is out of place also. The real meaning of ir é reo mo corp-ra is

that it states where the body of Christ is to be found,—viz., *in the object denoted by “é reo.”* It insinuates therefore that Christ’s Body is NOWHERE ELSE ; But Christ’s Body is in Heaven, and also in every consecrated particle throughout the world. Theologically and linguistically it is quite untenable as a translation of the Words of Consecration. On the other hand *1r é mo corp é reo*, states of the object in question (denoted by *é reo*) that it is “Christ’s” Body. It neither states nor insinuates anything about Christ’s Body being, or *not* being, anywhere else. It means exactly what was wanted. Where the *é* and the *reo* (or *rin*) are actually separated in the sentence, they are separated in thought also, *é* standing for the predicate, and *reo* (or *rin*) for the subject. E.g.,

(Dott. II 13).—*is e Crist Mac Dé sin.*

(PH. 268).—*ni he m’étach féin seo itir.*

3°. *‘Sí mo cúro fóla, ra’ tiomna nua, i reo.* The same remarks apply here as above.

4°. *1r iao do briaṡra-ra iao-ro, a Cṡiorc, bioṡ náṡ in-aon am amáin a ouṡraṡ iao* (Im. 235).

5°. *An é rin an cápta ouṡ ? Ní hé, aṡ rin é é* (type VII). Here we are looking for *an cápta ouṡ*, and the answer given is the proper one).

An é an cápta ouṡ é rin ? (type VIII). *Ní hé, ré an cápta bán é.* (Here we were *not* looking for *an cápta ouṡ*, but only for the colour of the card pointed at. To transpose the answers would be to misunderstand the questions).

6°. *Bṡéiṡre Cṡiorc iao ran* (Im. 1).

7°. *So fíor ‘dob’ é Mac Dé é rin* (C.S. 83).

8°. *Náṡ é mac íṡreip é reo ?* (C.S. 150).

- 9°. *maoirt 7 eilair iad ran* (C.S. 169).
 10°. *Ir é seo an fáil gan amhar. Dúshairt cuille acu:
 Ir é an Críost é seo* (C.S. 246).
 (Here we have VII and VIII combined.)
 11°. *Adeir se ina letreachaib fein curabb é tigerna na tigerna
 7 rí na ríog é féin* (G.M., ZCP II, 268).
 12°. *féad, mo Óia tu, mo cúro an tráoḡal tu* (Im. 168).

Exercise XIII.

Type VIII (and VII).

- 1°. Is that the book you wanted yesterday? (VII) No.
 This is it, here.
 2°. Is this the pen I gave you this day week? (VIII) No.
 It's the one you had in your hand this morning.
 3°. These are Thy words, O Christ, the eternal Truth, though
 not delivered at one time nor written in one place.
 4°. Is this the white box? (VIII) No, it's the black one.
 5°. " " " " " ? (VII) No, there it is yonder.
 6°. This must be our business to strive to overcome our-
 selves and daily to gain strength against ourselves,
 and to grow better.
 7°. I chose them out of the world; they were not before-
 hand with me, to choose Me.
 8°. I imparted to them extraordinary comforts, gave them
 perseverance and crowned their patience.
 9°. And they put over His head His cause written: "This
 is Jesus King of the 'Jews.'"
 10°. I gave testimony that this is the Son of God.

Type IX.

VpSP. The peculiarity is in the proleptic pronoun, which
 is *ead* here (as distinguished from types II and III (*é*, *i*, *iad*)).

The pronoun *eað* (originally neuter) is specialised in Modern Irish to take the place of an indefinite predicate whether masc., fem. or (originally) neuter, in classification. In the present type we have a survival of the Old Irish use of *eað* to anticipate a definite predicate (like the others). Nowadays it is found mostly in poetry, and occasionally in folklore. In Keating, of course, it is quite common. Examples :

- 1°. 'Seað òubhairt rí—Éirt liom go fóil (L.O. 260).
- 2°. IS eað do rónrad na h-árrtail rnuaineað ar an mbár (KTB. 5).
- 3°. 1r eað éaluisgear an taobh toir do'n altóir, oirtear, .i. torac doire an tuine (KTB. 6).
- 4°. 1r eað adubhairt, 'ní tabhair tuine uaid an nio nac bí aige (KTB. 8).

Type X.

SVpPs. The real subject comes first, and a pronoun comes in at the end referring back to it. (Cf. Classification, type XV).

An t-arán a tabairfao-ra uaim ir é mo cúro feola féin é cun beata an domáin (C.S. 242).

NOTE.—Sometimes we find identification and classification in the same sentence :—

- 1°. Oeir cúro acu **suib é letemiar é** (Identification) nó **tuine de rna fáidib** (C.S. 45) (classification).
- 2°. Mí feoil 7 fuil a d'fóillirig tuir-re rin (classification ac m' ádair-re atá inr na flatair (identification of the type PS, only the S is understood from the preceding clause) (C.S. 45).

Note on Proper Names.

In " Séadna," p. 20, we read the following :—

Site.—Coşar a áit! Cao é an ainm atá air?

CÁIT.—CÁ Éamonn.

PEIT.—AGUR Éamonn A ACÁIR.

Here the sentence (1r) Éamonn A ACÁIR is a classification sentence like the others in type 4° (Classification, p. 5). All these examples show clearly that words which at first sight are Proper Names, are in reality sometimes true general terms, considered logically. This fact has been overlooked, and students have been led astray on the point. It was stated, in a book published some years ago, that "the rule requiring a *definite noun* to be separated from 1r by a personal pronoun is subject to exception, viz. : (a) where the sentence gives a name or title and nÁ is not used, e.g., AGURAC RÉ SUR PÁORAIḠ AINM A MÍC; AGURAC RÉ SUR DÚN SARBÁN DO BÍ AR AN MBÁILE RIN MIAM. (b) In such sentences as Seumur Ó hAongusar DO-RÍḠNE AN CLAIÓC RIN AMUIG where a proper name is emphasised 1r is suppressed."

Now, neither of these cases is an exception to the rule in question. The example (b) is not, because, as the writer himself remarked, "1r is suppressed." If 1r is suppressed of course there is no question of the Rule at all; if there is no '1r' the rule can neither be observed nor broken; the sentence is 'diversa materia.' The examples given under (a) are more serious. The nouns in question—PÁORAIḠ and DÚN SARBÁN are NOT DEFINITE NOUNS AT ALL, and so the examples again fall altogether outside the scope of the rule. Words like PÁORAIḠ, etc., have an entirely different force when predicated of a person or place or thing, and when predicated merely of *the name* of a person, place or thing. When I say 'This man's NAME is PÁORAIḠ' "PÁORAIḠ" is used in what logicians call its 'suppositio materialis.' But when I say "This MAN is PÁORAIḠ," "PÁORAIḠ" is used in its 'suppositio realis' and the sentence means either "This man is an individual bearing the name PÁORAIḠ" or

he is "*the* special individual" to whom alone "*ṛáṁḁais*," in the sense I now attach to it, belongs. All these distinctions are clearly marked in Irish.

We can distinguish *four* uses of such terms :—

- 1° Sé ṛáṁḁais a bí ann.
- 2°. Deir ré sup ṛáṁḁais é riú, leir.
- 3°. Sé ainm atá air ná ṛáṁḁais.
- 4°. Deir ré sup ṛáṁḁais ir ainm dó.

In 1° and 2° ṛáṁḁais is used in its 'real supposition,' but in 1° only is it a true proper name, a true individual term, a true definite noun. In 2° it is really a general term equivalent to "*a person bearing the name ṛáṁḁais*." In 3° and 4° the 'supposition' is material, whilst in 3° the term is definite but in 4° quite general. 1° and 3° are therefore identification sentences, 2° and 4° are merely classification. 1° and 2° are *real* sentences, 3° and 4° are merely 'nominal' sentences. Compared with these two 'nominal' sentences there are two 'real' sentences which will throw light on the situation.

These are, e.g., { 3a. Ir é riú é ná atṛuḡad ana-mór.
and { 4a. Ir atṛuḡad ana-mór é.

4a. means simply that the matter in question is 'a great change,' a thing that comes under that heading, one of the several things or occurrences to which we should give that name. 3a. means more than this. The subject is no longer it (é) but 'the *kind of thing* that "*it*" is' (an riú ir é). The predicate is no longer merely 'a great change' but 'THE KIND OF THING which we call a great change' (for this is the real meaning of "atṛuḡad ana-mór" in 3a). We are no longer *classifying* the *individual occurrence*; we are identifying 'the class to which that occurrence is conceived as belonging' with 'the class we describe as atṛuḡad ana-mór.' To put it another way—3a considered logically expresses the generic judgment S is P., while 4a represents the form "this S is P."

In regard to "the rule requiring a definite noun to be separated from *í*r by a personal pronoun" it is time to remark that there IS NO SUCH RULE AT ALL! In Old Irish, even in type I, there *was* no such rule. In type I the presence of the pronoun—though necessary according to present-day usage—is due to a misunderstanding, a confusion of types. It is inserted in order to assimilate type I to types II, III, and IV, not in order to separate '*í*r' from a definite noun. THAT WAS NEVER necessary. The real rule was, and is *that the subject must not stand immediately after í*r. That is the real reason why the pronoun is used in types II, III, IV. The *definite* character of the following noun *has nothing whatever to do with it*, as is seen from type I in O.I. where the pronoun was seldom used (and then, as we have said, owing to a misconception); and also from the fact that the insertion of a pronoun is *equally necessary* in classification sentences of a certain kind even when the following noun is indefinite (if it is the SUBJECT). We must say, e.g., *áinmíre í*r *e*Δ^o *capall*. This *e*Δ^o is as necessary, and *for precisely the same reason* (viz., to separate *í*r and the subject) as *é*, *í* or *í*Δ^o are necessary in types II, III and IV. In type I the presence of the pronoun is an anomaly.

We have said that the alleged exceptions to the rule as quoted on p. 42 are not exceptions at all. If we admit the Rule in that un-emended form, we find there are *real* exceptions to it in Modern Irish. (In the emended form given above there is ABSOLUTELY NO EXCEPTION.)

1°. An occasional example like that in Keating's poems (I)

Σ¹Δ^o *e*Δ^opa *te*Δ^oΣ⁴ *í*r *re*Δ^oΔ⁴

Σ¹Δ^o *l*Δ¹Δ^oΔ¹ *í*r *l*é¹Σ^oΔ¹Δ^oΔ⁴.

This is merely an archaism.

2°. Where certain definite expressions have taken on an

adverbial signification. E.g., *1r bódca sup an fáid a bí an deatbhar air a dein ré é.*

One must say, however, *b'é fáid an tuiruir a cuir tuirire orm.* (*Not* in order to separate *1r* from a definite noun, but by assimilation to types II, III and IV).

Similar exceptions are—*an iomaí, anoir, iníu,* etc. *1r anoir é* (C.S. 233).

- 3°. When the predicate is a prepositional phrase, even though *definite* in sense,—*unless it comes last in the sentence* :—

1r ióteamair a bíodair an uair rin.

But—*1r é áit n-a rabhadair an uair rin ná ióteamair.*

This last qualification applies also to the phrases mentioned under exception 2°. E.g., *1r bódca sup b'é uair a dein ré é ná an fáid a bí an deatbhar air.* In these cases if the pronoun were not used the subject would follow *1r* immediately. That is *never* allowable. (For questions, see pp. 47-48).

- 4°. The chief exception is *in relative 1r sentences* when the relative particle (generally understood) is *subject* to the *1r*.

(a) . . . *supb é íora 1r Chíoré ann* (Acts xviii. 5).

(b) *1r ead 1r Dia ann, Spioraid ríoruirde* (Don. 40).

(c) *1r é 1r mídeamain nó uirnaid ná meannna ann, breacnuisad búrmaicé ghl.* (Don. 394).

(d) *Do ríoroidad an méiríeo ionur so scireiread ríu supb é íora 1r Chíoré mac Dé ann.*

When, however, the relative particle (expressed or understood) is genitive, accusative, or dative the pronoun is inserted in the ordinary way :—

(a) *Níl doinne ó badozal as teacé or cómair daoine ac an té supbé a dúil beir in donair* (Im. 36).

(b) *Tá marcaigeacé fuairé as duine an fáid 1r é sháiré Dé acá shá iomcár.* (The Relative understood before

1ṛ is dative ; direct instead of oblique in temporal clause. See p. 89). **Δ**ḡur **nuair 1ṛ é Dia** a bíonn **Δ**ḡ iomcár duine . . . cad é an ionḡna ná moṭuiḡeann an duine rin ualac. (Rel. dat.—The Subject of 1ṛ is “ an té a bíonn **Δ**ḡ iomcár duine ”) (Im. 77).

- (c) **Caḡoin** a **ḡruinneocad** mo **maḡtnam** ḡo h-iomlán ionnat-ṛa, iotreo . . . ná moṭócad mé féin in don ḡor, ac **Tur** aḡáin ar cuma **naḡ é ḡac doinne** a **ṭuigeann** (Im. 141). (Neg. rel. accus. governed by **ṭuigeann**. Subject of 1ṛ = an té (understood) a **ṭuigeann**. Predicate = **ḡac doinne**).

- (o) **An té naḡ é Dia** a bíonn or **cómair** a **ṛúl aḡe** ní **deacair** buaiream a **ḡur air** le **rocailín** **ṭromaireacṭa** (Im. 191). (Rel. is genitive. Subject of ‘1ṛ’ = (an té) a bíonn or **cómair** a **ṛúl aḡe**. Predicate = **Dia**).

- (e) 1ṛ **reirbṭean** mór 7 1ṛ **rian** mór do’n **ḡríortaire** **ṫioraonta** a **beir air** **beir** **Δ**ḡ **ṫreagairṭ** do **ḡac** **ṫualḡur** dá mbaineann le náṫúr an duine ar an **ṫaoḡal ro**, **nuair 1ṛ é ruo ba mian leir féin ná** **beir ṫḡarṭa** leo (Im. 43). Rel. is dat. Direct for oblique in temporal clause. See p. 89. Here (and in example [Δ]) as the predicate is at the end, the insertion of the pronoun is absolutely necessary. All the other examples = type I.

- (ṛ) **nuair 1ṛ é an ṫí féin** 1ṛ mó **atá** **cionntac** cá **ḡruil** **leigear** le **ṫḡáil** ar an otc? (ḡir. 14). Rel. dat. Direct for oblique. (See p. 89).

- (ḡ) **Daoine** a bíonn **Δ**ḡ **ḡabáil** **ṫimceall** i **ḡcómnuirde** 7 **naḡ é an ḡruabṭean** a **ṫ’** **ṫuiling** **ṫora** **ḡríort** a bíonn **uacṭa** ac **ḡac** don ruo dá míne. (Rel. dat.—if relative at all). (Im. 165).

- (h) **Ṭabarṫar** **ṫuit** **ṫolur** **aḡne** 7 **eolur** **cóm** **ṫaṫa** 7 **1ṛ é**

do leap é. (Im. 287). (Rel. dat. Direct for oblique in temporal clause. See p. 89).

- (1) Ní málctnuigeanann ríob conuip **maí** **í** é **búir** leap don
 tuine amáin o' fásáil báir ear ceann an pobuil 7
 san an cinéal go léir do bual ar ceal (C.S. 259).
 (Dat. Rel. Direct for oblique in modal clause ; p. 90).

Rarely, when the relative clause is negative though the relative is subject to the verb **í**, the pronoun is expressed :—

Ói a lán neirte **nárb** **é** **an lā** **ar áitneac** **as** **ainn** (SG. 135).

The insertion of the pronoun here is merely a reminiscence of the common expressions—**puo** **nac** **é**, **puo** **nárb** **é**, where **é** *must* be used because the material predicate is suppressed. We may therefore look upon the above sentence as peculiar, not in the use of **é**, but in the repetition of the material predicate. Early exx. of omission of pronoun :—P.H. 130 Cid he *is airchindech na n-apstal*. P.H. 130 :—Co n-id he Crist *is rig 7 is brethem na n-uli dail*.

NOTE 1.—In Donlevy 44 An **Óia** an **τ-Δεαιρ**? is correct. An **é** **Óia** an **τΔεαιρ** would seem to imply *only one person* in God.

Similarly, Ser, 180—1r **Óia** **ár** **Stánuigteoir**. Here the direct reference is to the divine *nature*. **Óia** means *a person of divine nature*. (There are *three* such Persons).

NOTE 2.—We have said frequently that the great rule of **í** construction is “ *that the subject must not follow í immediately.* ”

It is this rule which necessitates the insertion of the pronoun in types II, III, IV, VIII and IX of Identification, and in certain kinds of Classification (types 6, 7, 8, 9, 10, pp. 5, 6). Up to the present we have not considered questions. Questions of course are peculiar. (*I am speaking of What and Who questions. Questions like—An é Tomár ó Ceallais*

‘do bí ann?’ SUGGEST a *predicate and follow the ordinary rules*). In the first place there is no real predication, properly so called. The essence of such a question is that it asks for, not gives, a predicate. The interrogative takes the place of the predicate, and comes first, and as a rule ‘*ir*’ is not expressed. It is to be noted that where ‘*ir*’ does follow *cao* or *cia* it is not the principal verb at all. We have two kinds of question therefore to discuss:—1° *Caó é an ruid é rin?* Here we have simply juxtaposition of predicate and subject (type V, pp 32-33), the verb being understood. There is therefore no question of the above rule being violated here. In *cia n é rin?*, if we look upon *n-* as the lenited *r* of ‘*ir*’ we may consider this question as coming under the next category.

2°. *Cia ir Cúirt ann?* *Caó ir bpiḡ do’n focaí ran?*

Caó ir ciatl leir an scainnt reo? *Caó ir ainm tuir?* etc., etc. All these are elliptical. The verb ‘*ir*’ which is heard is not the principal verb of the question at all (this is not expressed) and the words following this *ir* constitute its *predicate* in every case, the subject being the relative particle understood. E.g., the meaning of the question *Caó ir ainm tuir?* is made clear by the following analysis:—

Subject = (an ainm a ir) ainm tuir	} In form it is exactly the same as the answer:— <i>páiríais ir ainm dom.</i>
Predicate = <i>Caó?</i>	
Subject of the ‘ <i>ir</i> ’ expressed = <i>a</i>	
Predicate of the ‘ <i>ir</i> ’ expressed = <i>ainm dom.</i>	

ainm tuir.

It would seem therefore to be universally true that wherever the verb *ir* appears it must *never* be followed immediately by its subject. This is not equivalent to saying that it must always be followed by its (*material*) predicate. (That is the mistake made by many writers on Irish Grammar). The material predicate may come first (*before* the verb) or after it,

and before the subject, or at the very end, after verb and subject.

APPENDIX.

We may add here some early examples of the various types of Identification :—

- I. P.H. 134.—Indissid Lucás co n-id he in dara latrand
nama do.s.gní a écnach-sumi.
- II. „ 131.—Co n-id hí cet aním for a r-hiadad iffern
iarum aním Júdáis.
„ 202.—Is hí mo chomarli dúib co ro-chara cách
uaib araile mar ro-charus-sa sib-se.
„ 163.—Bid he a hainmm tégdais ernaigthe ⁊
etarguide dar cend beo ⁊ marb.
- III. „ 139.—Is e imorro in forcometus tanaise co ro-p
is in cetna mís na bliadna celebarthar.
„ 209.—Is he in brécaire in tí thadbanus sechtair
do dóinib a beith maith ⁊ sé olc ar-medón.
- IV. „ 132.—Demun tra do-dechaid ann-sin do thoirmesc
in cesta, cid he is auctor oc aslach in
césta remi.
„ 53.—Dia uli-cumachtach is e bus liaig dam.
„ 202.—Ísu Crist mac Dé bíí . . is e ro-raid na
briathra-sa.
- VII. „ 131.—In tu-sa rig na n-Iúdaide ?
„ 136.—dénaid tindenús co ro-p sib toisech innises
bethaid do'n doman.
„ 227.—is tu mo choimdiu, is tu mo Dia.
„ 199.—uair is í sin aimser i-n ro-aithin in coimdiu
in timna sin dó.
- VIII. „ 134.—Ma-sa mac Dé tí.
„ 146.—Is e Crist mac Dé sin.
- IX. „ 132.—is ed atbert Piláit friu . . .
„ 60.—co n-id ed tra tanic ass fuil ⁊ fín (and *passim*).

CHAPTER II.

Prolepsis.

In most languages certain words come, in the course of time, to be used PROLEPTICALLY, i.e., in anticipation of certain other parts of the sentence occurring later on. In Irish, pronouns and prepositional pronouns are so used, and the detailed study of this phenomenon is absolutely necessary for anyone who wishes to obtain a scientific grasp of the language. This detailed study will occupy the present chapter.

- I. (a) The first group of words which are used proleptically comprises the pronouns É, Í, IAD, EAD. We have already met them, standing in anticipation of the *predicate* in Types I, II, III, VIII, IX and X of Identification ; (b) Sometimes also, in “ What ? ” and “ Who ? ” questions, the pronouns É, Í, IAD anticipate the *subject*, e.g., CAD É AN MUO É RIN ? where É anticipates the subject—AN MUO (IR) É RIN ; (c) Occasionally, outside of ‘ IR ’ sentences, we find the pronoun É used proleptically :—

1°. BÍ ÁCAR OIRÉA É BEIT LE RÁD ACA

SO BFEACAIDAR AN RÍ.

2°. TÁ CEIRTE 7 CEANN-FÉ OIRM É BFEIT AM BEACAIRD OIRM

SO SCARFIRINN TEACHT AS THIALL OIRTE-RA

AS LOIRIS AITHIÚD AR IARACHT (S. 48).

Cf. the use of proleptic A (I), p. 55.

II. SIÓÉ.

1°. SIÓÉ AN FFEADHRA A TUHAD OIRÉA :—MUNA
RÍO É. n-iomparúid RÍB 7 BEIT AR NÓR LEANBÁI

**beaḡa ní maḡaiḃ ríḃ iṛteaḃ i míḡeaḃt na
bṫlaitṫar.** (Im. 231).

2°. **Síḃé** iṛ mó a coirṡeann rólár ó 'Ṯia ar
teaḃt cūḡat, **a ḃeaḃmaḃt leat iompáit cūn
úṛnuḡte.** (Im. 150).

III. SÉ.

1°. Cuirṫeann **SÉ** áḃar oṛm

tu ḃeit cóm maḃt iṛ taol.

2°. 'Do cuir **SÉ** ionḡna oṛm

a ṫeaḃar do ḃein ré an ḡnó.

3°. Ná fuil **SÉ** cóm maḃt aḡat

**taṛḃe na ṛḡillṫe úḃ o'ṫáḡáit maṛ
aḃá ré?** (S. 14).

This proleptic use of **ré** serves to explain certain sentences in which the logical connection between the two portions is, at first sight, not very clearly expressed. From the first two examples just given we can also say—

1a. **ṫá áḃar oṛm** tu ḃeit cóm maḃt iṛ taol.

2a. **ḃí ionḡna oṛm** a ṫeaḃar do ḃein ré an ḡnó.

So we frequently find such constructions as the following :—

4°. **ní maḃ uain aḡe** cuirṫeann ar caḃ ba
ḃeaṛt oḃ a ḃéanaṫ (S. 46), which may be most
easily explained by a reference to the proleptic **ré**
in—**ní maḃ SÉ** o'uaṫ aḡe . . . (See p. 154).

5°. **ṫá náṛe oṛm** teaḃt cūn cainnte leat (S. 48).

This can hardly be explained as apposition, because **náṛe** here clearly means "the **FEELING** of shame," not the *cause* of that feeling, though in a different kind of sentence **náṛe** is used in this sense also—iṛ móṛ an náṛe 'ḃuit é. Once more a reference to the proleptic **SÉ** in—**cuirṫeann ré**

náire oim . . . explains the relation of effect and cause between “*ta náire oim*” and “*teacht cun cainte leat.*”

6°. *Bí iongna ortá é á fíarfuirde* (S. 63). The same remarks apply here.

7°. *Ír air a bí an iongna nuair a fuair ré ná raib Séadna as teacht* (S. 72). Here we find suggested another explanation of the apparently loose construction in question. It often happens that part of the thought, as originally expressed, is omitted, the shortcomings of the remainder being made up for by the recollection of the full expression. In the course of time, however, people accept the shortened expression without *recollection* and without question. Here, e.g., if we omit the words “*nuair a fuair ré*” we shall have—

Ír air a bí an iongna . . . ná raib Séadna as teacht.

IV. SO.

1°. *Ac cuirtear SO buairt ort,*

• *San tu beir éom mair ná éom hairéal
ort féin í ba ceart do duine déim-
ideac a beir í reirbír Dé?* (Im. 224).

2°. *Cao a tug SO éom-ra*

*máear mo éigearna do teacht as
craill oim?* (C.S. 140).

3°. *Co n-id so dethbir dún a thoga sech cach lá
aire-sin* (P.H. 139).

V. SAN.

Ordinarily the distinction between *ro*, *riúé*, *é ro* on the one hand, and *ran*, *rin é*, *é rin*, on the other, is that the former refer to what comes

after, and the latter to what has gone before. Occasionally, however, we find *ran* used proleptically :—

ná cuirimír ran de marla ar ár nglóire

So cuirimír ón gcóir. (Im. 224).

VI. É S1n. See previous remarks (V).

1°. *Cao É S1n do ran*

Cao a déanfaid an árd-rígead?

(N. 296).

2°. *Cao É S1n doinne*

**Cia'cu tādair rocair air nó ná
ruittear?** (N. 315).

3°. Like proleptic *é*, it may anticipate the 1st or 2nd person :

Cao É S1n doinne

tuar, a íor, a míc de? (C.S. 21).

4°. So strong is this *proleptic* tendency of *é rin* in such questions, that even when its real reference has gone before it, a word “*rin*” is added at the end to satisfy this tendency (cf. proleptic *de*, p. 72)
Asur mór fíor é, a fíricigir, cao É S1n do doinne eile S1n?

Exercise XIV.

Prolepsis (I-VI).

- 1°. It is not permissible for anyone to return evil for evil.
- 2°. May we not as well tackle the combat now?
- 3°. I was often *on the point*¹ of asking you what was wrong with you.
- 4°. Before he had time to return the war started.
- 5°. He was utterly incapable of coming to a decision as to which of them would please him best.

1. *éinigis ré eun mo béil.*

- 6°. I have definitely made up my mind that I ought to spend my life *in the priesthood*.¹
- 7°. There is this much difference in the matter. Michael was an honest man, whereas "the gentleman" was a villain.
- 8°. Let thy concern be that thou dost not carry thyself so well and so circumspectly as it becomes a servant of God and a devout religious man.
- 9°. What is it, to such a one as that, what Cathal will do?
- 10°. „ „ „ to me how *he* ill treats himself?
- 11°. What need we concern ourselves about questions of philosophy?
- 12°. What concern is it of yours, whether I shall be alive or not, after my head is cut off?
- 13°. What is this or that to thee? Do thou follow Me.
- 14°. What is it to thee whether this man be such or such, or that man do or say this or the other?
- 15°. What do I care how you treat one another?

Prolepsis (continued).

VII. A.

This is by far the most important of all proleptic words. For the sake of clearness we had better consider it under three separate headings:—

- I. It is used before a *verbal noun* to anticipate the *object* (when this is a phrase or clause which cannot be inflected) of the act in question (whether the verbal noun is of the ordinary type, or another sort really implying action, e.g., *buidéadar*).
- II. It is used before a noun denoting *quality*, *quantity*, *time*, *intensity*, *meaning*, and similar notions, to anticipate *the action itself*, or a noun, which is not a noun of action at all; or a pronoun.

1. This is emphatic.

- III. It is used before a noun denoting *quality*, *condition*, etc., to anticipate a “*τᾶ*” clause.

Examples.

- I. 1°. 1r urur Δ αἰτne ap maoite do meanman
deapóile t'innctinne (BK. 61).
2°. B́i rí tpeir Δ do máil do Siubán
do maib Δ cpoide dá f́níom le buairt
(S. 110).
3°. B́i buile ap mícil iotaoib Δ máo
do mbeaib Sé de pláinéio ap Séatona
do otug ré geallamaint pópta do
Sáob (S. 116).

Observe how the sentence is built up by two proleptic words. The sentence in (S. 247)—*nuair a b́i ré in a-am rtaio o'éirigeaobap cun iméigte a baite*—is hardly an example of prolepsis, as *rtaio* is genitive, and “*a-am-rtaio*” is simply qualified by *a*. Cf. also MSF., 141.—*in' am rtaio*. It may be a survival of the old usage, according to which proleptic *a* in such cases was followed by a genitive in apposition. E.g., a *uathmaire ind fir* (S.T.) ; a *masse in chuirp* (Gl.). The only other instances of a genitive, in apposition to this proleptic *a*, in the best modern writers, are with the phrases *a lán* and *a tuille*. These are sometimes followed by partitive *de*: *a beas* and *a móir* and *a malairt* are generally followed by this partitive *de*. The phrase *in am maib na noice* may be another instance, but it is also possible that there is no “*a*” here at all. In “*ap a bpeaobap de gníomairtaib*” (MSF., 44) the *a* is not proleptic at all.

4°. *Ṭáinig sé or cómaid na Seanaíde fé dheire
as gearán, mar 'ó 'eas, so raibtar áá cráó le
h-ácrann ; 7 é áá leogaint air*

*Suim ceartuiṡ uaió é féin do ṡlanaó
(Cat. 35).*

As the English "it" corresponding to this "a" does not appear in English as a rule, the student must be careful to use the Irish "a." Unfortunately there is a tendency in some places to give it up. When the object of the action is expressed by a genitive noun then (outside the few cases mentioned above) proleptic a is not used. But in all other instances (with the restriction to be mentioned just now) the true Irish idiom requires proleptic a.

Some verbal nouns, however,—especially *leogaint*, *básairt*, *aicint*—occasionally dispense with it :—

Ói rí as básairt oimra fanamaint léi (S. 19).
This may easily be explained as elliptical, and equivalent to—

*Ói rí as básairt oim-ra (7 áá raó uim)
fanamaint léi.*

So—*do b'fuirirte aicint air so raib rúil aise . . . (Bp. 24)* may be a case of "a" getting lost between the two words, like "a" in *áá fíor asam*. Similarly after a word ending in a vowel :

*Már maíe leat-ra leogaint do Máibán 7 do
ṡuairé beir as masao fút, níl bac ort ann (ṡ. 77).
O'féadfaí leogaint do raódaré fáṡáil ar ár
(n. 112)].*

Other examples are not so easily explained away :

E.g.—*Ní mífde liom leogaint tuit beit ag imirt do cúir cleas ar duine éigin eile* (S. 38).

Some earlier examples of proleptic *Δ* :—

5°. *Ír cóir dúinn Δ rnuaineas 7 Δ éiríodas go daingíon sup ab éigin dúinn go cinnte bár o'fagáil* (Don. 174).

6°. *Cféad éalluigeas Δ ráð sup cóir do'n doilgear ro Δ beit inmeodónac?* (Don. 246).

7°. *Ír féidir do Δ tabairt fá deara sup tuil ré díogaltair Dé* (Don. 252).

Exercise XV.

Proleptic *Δ* (I).

- 1°. I am inclined to *probe*¹ that question to the root until I succeed in solving it sooner or later.
- 2°. *On the contrary*² you ought to think worse of yourself than anyone else does, and to see that no one is weaker than yourself.
- 3°. I had to promise her that I would marry her daughter.
- 4°. It's a great shame for them to pretend they don't eat much, whereas they have the king robbed.
- 5°. I should never cease to regret my being married to a fool.
- 6°. I must tell my mother and consult her as to the best course to pursue.
- 7°. Tell me exactly what it is you blame for the untoward turn which the game has taken.
- 8°. It is not easy to suppose that the inhabitants will allow the bull to be taken from them.

1. *leanaímaint* riar ar. . . 2. *Ír ámlaíó*.

- 9°. One could not easily discern whether she *thought*¹ less of her riches or her reputation.
- 10°. He *pitied*² their hard plight, and proceeded to ask them what escape from the difficulty they hoped for.
- 11°. He told the messengers to pretend that they were quite sympathetic towards the conspiracy.
- 12°. Thanks be to Thee that Thou hast not spared me in my evil-doing.
- 13°. I thank Thee, o God, that I am not as the rest of men.
- 14°. He thought to convince us, rightly or wrongly, that his was the true version of the story.

Prolepsis (continued).

- VII II. 1°. *Úí iongná a gceoidé orda a feadbar
do deineadair an gnó (S. 183).*

This sentence is elliptical. It means "They were surprised at the excellence OF IT (viz. the way in) which they accomplished the business. This is one of the instances in which the direct relative is used where logically we should have expected the oblique. See p. 91

- 2°. *Air cuair pé roeada a cuinne 7 a feadbar
a coimead pé é. ón uile duine o'air
ladair leir.*

Here again the direct relative is used for the oblique.

When the noun following proleptic *a* ends in a vowel the relative particle need not appear at all :

1. Use beann.
a) *bá cnuas leir*
cnuas de

2. There is a difference in meaning between
(b) *Úí cnuas aise do* and (c) *do dein pé*

3°. Muna mbeaḁ Δ gluce

cuir Séadna cúrraí an cleamhnair i
mbéalaid na nḁaoine (S. 148).

When another noun follows the noun of quality (quantity, etc.) after Δ that noun will NOT be in the genitive case.

4°. 'Neoraid ré ḁóib Δ luigead

Δirigead Δ bí dḁatḁa tá beaḁán aimpḁe
ḁ ḁoin ann (S. 157).

5°. Cao é Δ ḁríḁ

Δon laoc ḁmáin am' cōinnib-ḁe anoir?

That this is the true modern construction is shown by the practice of the best writers and speakers ; and also by the fact that *all* the personal pronouns mé, tú, é, í, rinn, rib, iao, are freely used as the " terms " of this proleptic " a," and used, not of course in the genitive, but in the nom. FORM.

We find ourselves, therefore, in total disagreement with some remarks on this construction which appeared in a recent book. In the phrase " ḁá méio ḁaiḁḁḁir " the word ḁaiḁḁḁir had been previously parsed as nom. plural (!). It was then stated to be gen. sing., and the nom. usage explained as due to careless speech. But then what of ḁá ḁéipe é, rib, rinn, iao, etc.? It is rather a sweeping statement to put all these down to careless speech. We explain the matter quite differently. In such cases the noun or pronoun is used absolutely (see p. 220) in the nom. *form* (though of course sometimes it is logically accusative). The genitive is never used in the modern

language by the best speakers and writers (outside the cases already mentioned, p. 55). When inferior writers use the genitive it is due either to ignorance, or a self-conscious working out of the case in defiance of the best usage. The fact that in Old Irish the genitive was frequently used in apposition, proves nothing in regard to the modern language. The use of the pronouns *é*, *í*, etc., after proleptic *Δ* shows conclusively that the old construction has changed.

Exercise XVI.

Proleptic *Δ* (II).

- 1°. What is man in thy sight ?
- 2°. *It is most extraordinary*¹ how *very easily*² we believe sometimes the thing that pleases us.
- 3°. They wondered much how badly he did it.
- 4°. They were quite satisfied with the way they had escaped.
- 5°. He wondered that he was so little tired *though*³ the hill was so steep.
- 6°. There's no knowing how soon he might need him again.
- 7°. What does Connor's treachery signify compared with this one ?
- 8°. Had they not brought her away with them thus quickly they *would undoubtedly*⁴ have had her dead.
- 9°. I think he was surprised at the way some of them understood *what was said*.⁵

1. níl Δon tpeo Δc . . .
of kindred meaning.

3. Δsur.
using *past* tense indicative.

2. Express *superlative* by *two nouns*

4. Express *certainty* of event by
5. Δn cΔinnt.

- 10°. I will let them know how little money you have and how much you need more.
- 11°. I was told to inform you that your father is delighted at the way you succeeded.
- 12°. What matters here a little pain,—when Heaven is won all toil is gain?
- 13°. I am naturally pleased at the difficulty *you find*¹ in falling out with me.
- 14°. There is one thing strikes me very forcibly—*it is so easy*² to make a fool of oneself without knowing it.
- 15°. He told me he didn't care how soon I went away.
- 16°. I thought he might have concealed from me the extent of his anger *against*³ me.
- 17°. I can't tell you how loth I am to go home again.
- 18°. Did I ever tell you how beautifully I tricked the trickster?
- 19°. How often one's misdeeds recoil "to plague the inventor"!
- 20°. Isn't it extraordinary how hard some people find it to be civil to their friends?

Prolepsis (continued).

- VII (III) 1°. . . . iongha oíta a fáio atáim uata (TBC. 252).
- 2°. Cáo é an beann a beaó aise riúó ar uirge te, asur a teo atá an áit ar a otaínis ré? (S. 113).
- 3°. Bí iongha oíom, 7 a fuair a bí an aimsir, é beic amuis ré'n rpeir inaon cor.
- 4°. Occasionally proleptic a (especially when

1. Use 1e.

2. Use proleptic a.

3. Cum.

followed by another proleptic Δ) takes partitive OÉ :— Δ luiḡeao OÁ ḡIOS Δ bí aḡ an raḡarṯ boct úo ḡurḃ ar ḡurḡio naomṯa ba ceadṯ oó Δ buiḡeacár Δ beit aḡe . . . (MSF., 159). This of course is not a case of Δ anticipating a “ cá ” clause. Here the (second) Δ anticipates the ḡur clause.

It is of course luiḡeao that causes the use of the partitive oé . Cf. beaḡán arán ; but beaḡán OÉ'ḡ arán ab 'feārṡ Δ bí in Éirinn .

Notice again that in the first three instances the direct relative is used instead of the oblique (See p. 91).

In order to be quite familiar with these Constructions (VII, II and III) it is necessary to know the abstract nouns corresponding to all ordinary adjectives. It is worthy of note also that, where there are several abstracts corresponding to one adjective, only one of them can be used in proleptic Δ constructions. E.g., corresponding to maṯ we have three nouns maṯe , maṯear , feabár . Corresponding to ruar we have ruact and ruairṡ . Corresponding to ce we have ceo and cear . In proleptic- Δ constructions only feabár , ruairṡ , ceo are to be used.

Exercise XVII.

- 1°. I was quite surprised that I was so near home at such an early hour.
- 2°. I was not as tired as I thought I should be, considering that the day was so hot.
- 3°. I don't think I'll go out at all to-day, it is so cold.

- 4° I hardly knew him he had grown so tall.
 5° I was glad to be so far away from that man during the journey.
 6° *He was wondering*¹ all the time at the depth of the hole.
 7° His one topic was how slippery the law is.
 8° One would have thought, the entrance to the cave was so narrow, that he could never have got in or out.
 9° I thought it must be near evening the sun was so low in the sky.
 10° He told me quite calmly by how little I had missed him.

Proleptic "Δ" (continued).

VIII. *ṽá* (translating—however, notwithstanding, for all that, in spite of, etc.).

This of course is merely an extension of proleptic Δ, with the preposition *ve*, (or *vo*) attached to it. Proleptic usages are naturally posterior, in point of time, to retrospective usages. We may therefore see the starting-point of this *ṽá* idiom (if we may call it so) in such cases as—

í gcac ṽá tpuime, í n-éigin ṽá géipe, í rpeipting ṽá ṽéine.

From this it is an easy stage to—

ṽá tpuime cac, ṽá géipe éigin, ṽá ṽéine rpeipting.

It will be noticed that proleptic "Δ" always causes aspiration irrespective of the gender and number of the noun to which it logically refers (For this cf. p. 217). We have seen already that it can anticipate 1st and 2nd as well as 3rd person

1. Use *iongn ṽéainain ve*.

Examples :—

1°. Dá gartádt é tá veadmáto véanta aise (n. 150).

2°. Dá feabhar ní bíonn roóc-óuine éigin ar a tí (f. d.).

3°. Dá gáire a tabrfa tuairim fé'n gcainnt beaó ní reádt míle ón tuairim (S).

4°. Dá feabhar a bí an bia 7 dá méio spreann 7 rult a bí or cionn an bíó bí an rmaoineamh ran irtiš acu go léir (S. 225).

It will be observed that two of the three uses of proleptic *Δ* (pp. 54, 55) are still visible here; 1°, 2°, and 3° e.g., are instances of the second use; and 4° of the third. The Connaught use of a double *da* in such a sentence as—*da feabhar da mbéi eí ní tuigfá go t'rác é*: "If you were ever so good you could never understand it"; or with partitive *ne* and the compound relative in—*da oilear cuio da raib ann*. Cf. *Ní fuair hí do chogad da mét da ndernaid na diaidh* (ZCP. II, 256, G.M.). Stokes inadequately translates:—"he got it not by the war which he carried on to obtain it"; rather—"by any of the wars however great that he carried on, etc."

Exercise XVIII.

(Proleptic *Δ*: *da* . . .).

- 1°. I assure you there are people in the world who haven't been roused out of their slumber yet in spite of all the noise that is going on around them.

- 2°. I have spent only a short portion of my life, but for all that, it has been *considerably*¹ worried of late.
- 3°. Sharp as the two of us are we have made a mistake.
4. Notwithstanding all our haste we failed to overtake them until we reached the city.
- 5°. Young though he was he was persuaded that the girl wasn't very well pleased with the business.
- 6°. Though they knew only very little they knew enough to tell them that it was not *genuine*² Irish that was in these books.
- 7° Though she was very shrewd that quality could not fail to be blinded by her *self-importance*.³
- 8° He was listening eagerly for the sound of carriage-wheels in spite of all the fun and noise that were going on around him.
- 9°. No matter how carefully I guard it someone will come and sit in it.
- 10°. His eyes may have been very sleepy, but he observed his master's look all the same.
- 11°. Though he looked long and eagerly her face kept growing in brightness, and her eyes in nobility and loveliness.
- 12°. He twisted his mouth to laugh in spite of all his trouble and the soreness that he felt.
- 13°. I tell you that, small though you are, you are no child.
- 14°. You'll admit that though the ice looks attractive it is rather dangerous.
- 15°. Though it's very cold I mean to go out for a while.
- 16°. Though the day was broiling I couldn't refrain from going out into the air.

1. 50 maid.

2. ceapir.

3. mór-áúir.

Here we are measuring mathematical quantities, and the measurement is exact. **ÍR EAD** is equivalent to **ÍR DE'N FÁID CÉADONA DÍREAC**. Notice also that the clause "**Δ ΡΑΣΑΜ ΑΝ ΔΞΑΙΘ**" is taken absolutely (logically *accusative*, if you like) and the meaning of the whole is—" (Consider) (the distance) that we advance in all its length (**ΘΑ FÁID**) [all this is a complex adverb qualifying the main statement which follows]—it is by the same length exactly we shall be nearer home."

2°. In the second stage we are still measuring mathematical quantities, but the measurement is no longer exact. Becoming accustomed to the language mould **ΘΑ . . . ÍR EAD ÍR . . .** we don't look carefully into detail, and the result is a mathematical flaw.—

ΘΑ FÁID ΑΝ ΛΑ ÍR EAD ÍR ΣΙΟΡΡΑ ΑΝ ΟΙΘΕ.

Taken literally this means—"Consider the day *in all its length*—then it is *by exactly the same length* the night is shortened." This is not true, unless we take **FÁID** to mean the *increase* in length (after the equinox). This of course is what we do, but we do not worry about the exactitude of the expression.

3° In this stage we simply use the mould **ΘΑ . . . ÍR EAD ÍR . . .** to express all observed proportions, no matter whether the measurement is mathematically accurate or not, or whether even the thing measured and the measure are of the same nature.

ΘΑ FÁID Δ ΛΕΟΓΓΑΡ Μ ΔΙΡΓΕ ΛΕΙ Ε ÍR EAD ÍR ΘΑΝΑ ΛΕΑΝFÁID ΡΙ ΘΕ (S. IIQ).

Here we measure "increase in boldness" by hours and days and weeks. But it is accurate enough for the purpose of such comparisons.

Examples :—

1°. **ΘΑ ΡΕΙΘΕ Δ Η-ΟΙΤΑΡ Ε ÍR EAD ÍR ΡΕΑΡΡ Ε.**

2°. 1r uóca dá méir é an mian supab ead 1r mó é an
gníomh (S. 110).

3°. Dá fáir a ríadailtear leo 1r ead 1r ura an lám-uachtair
fáidil oíca ra veirre.

It is clear that we have here a construction based once
more on proleptic "A."

Exercise XIX.

Proportion.

- 1°. The more and better thou knowest the more heavy
will be thy judgment, unless thy life be also more
holy.
- 2°. The more a man is united within himself the more and
higher things doth he understand.
- 3°. The more humble a man is in himself the more wise
will he be in all things.
- 4°. The longer a man is negligent in resisting, the weaker
he daily becomes in himself.
- 5°. The more thoroughly a man considers himself the more
he grieves.
- 6°. The more a man desires to be spiritual the more this
present life becomes distasteful to him.
- 7°. The more the flesh is brought down by affliction the
more the spirit is strengthened by inward grace.
- 8°. The greater things a man is able to bear for God the
more acceptable to Him he believes himself to be.
- 9°. The more thou withdrawest thyself from all comfort
in created things the greater consolation will thou
find in Me.
- 10°. The more difficult it is to me the easier it is to you.

Exercise XX.

Proportion (continued).

- 1°. The purer the eye of your intention with the more constancy may you pass through these divers storms.
- 2°. The sooner you effect this the better it will be for you.
- 3°. The more you withdraw yourself from all earthly comfort the nearer you draw to God.
- 4°. The lower you descend into yourself the higher you ascend to God.
- 5°. The more a man dies to himself by contempt of himself the more speedily grace comes.
- 6°. The less talk he is allowed to *indulge in*¹ the better.
- 7°. The more I think of it the more I wonder at it.
- 8°. The more she reflected on these two things the more utterly she failed to *reconcile*² them.
- 9°. The sooner the battle was fought the better, they believed, it would be.
- 10°. They said that the sooner he was ordained priest the better.

Exercise XXI.

Proportion (continued).

- 1°. The more important the business, the more, I suppose, there will be to pay for it.
- 2°. The more of them come now the less danger there is of their ever coming to you again.
- 3°. It seems to me he understood perfectly that the less they feared death the better they would fight.
- 4°. The more clearly she grasped the fact the less indi-

1. uéanaim.

2. tabairt uá céile

cation she gave that she understood it or anything of the kind.

- 5°. The more firmly he became persuaded of this the more energetically did he strive by every effort to consolidate his forces.
- 6°. Did you observe that the more it *was struck*¹ the brighter *it shone*²?
- 7°. If it must be had the sooner one sets out to find it the sooner it will be got.
- 8°. That is a very good idea of yours. The sooner it is *carried*³ out the better.
- 9°. I think the less we say about the matter the better.
- 10°. It is my firm conviction that the laugh against us will increase in proportion to the earnestness of our attempt at self-defence.

Exercise XXII.

- 1°. Least said is soonest mended.
- 2°. The firmness of people's belief in this matter will be in exact proportion to the energy of your denial.
- 3°. These girls are so good at teaching Irish that the sooner they are set to teach it the better.
- 4°. The place had a peculiar fascination for me ; the more I looked at it the more beautiful it appeared to me.
- 5°. The higher the saints are in glory the greater is their humility, and the nearer and dearer they are to God.
- 6°. All are agreed that the sooner he is given *carte blanche* the sooner will the power of the enemy be annihilated.
- 7°. The greater the knowledge and intelligence and mental ballast of the public the mightier and nobler is their power, and the more fully is that power exercised.

1. Imperfect.

2. Imperfect.

3. cuir i ngníom.

- 8°. The deeper one reflects on such a matter as this the stronger hold it gets on one's heart.
- 9°. I think the sooner the matter is told to all whom it may concern the better it will be for all.
- 10°. Though he questioned them well, the matter for all that became more complicated, and it was all the harder for him to make any guess at the villain's identity.

Exercise XXIII.

- 1°. She had persuaded Brian that her dearest wish was that he should live long, because the longer he lived the longer Murchadh would be kept out of the High Kingship.
- 2°. The weaker the enemy thinks we are, the less likely it is that he will have large forces to meet us.
- 3°. There are some people and when they see a work done, the better it is done the less they understand it.
- 4°. The more he charged them the more they published it and the more they wondered at it.
- 5°. The sooner Irishmen begin to learn their own language the better.
- 6°. A man will write Irish well in proportion to the accuracy of his knowledge of it.
- 7°. The more haste the worse speed.
- 8°. The more the merrier.
- 9°. The higher the tree the worse the fall ; the greater the sanctity the worse the sin.
- 10°. The deeper the well the sweeter the water ; the greater the humility the higher the sanctity.

PH. 112.—NÍ LUGATI dognid sum forcetul in popuil IN NÍ-SIN.

KH II, 98.—1r móir̃oe m̃ear̃aim an céad̃faĩb̃ riñ to beir̃ f̃ir̃innead̃ s̃ur̃ab̃ i l̃aig̃m̃ib̃ to h̃i p̃ríom̃-long̃p̃ort̃ éiream̃óin.

6°. 1r ar̃ f̃eoir̃ naóir̃deañ to biãc̃ad̃ leir̃ na D̃éir̃ib̃ i ionñur̃ s̃ur̃ab̃ luac̃aĩD̃e to f̃árr̃ad̃ é (KH II, 316).
NOTE.—D̃e has become petrified in two words móir̃oe and m̃ir̃oe (m̃ear̃a-d̃e). Sometimes the -d̃e has no appreciable force, especially with móir̃oe. With m̃ir̃oe we can frequently trace the proleptic nature of d̃e. E.g., ní m̃ir̃oe d̃uit̃ d̃ul̃ a b̃aile l̃áir̃ead̃, can be expanded into ní m̃ear̃aĩD̃e d̃uit̃ añ s̃s̃éat̃. (Real Subject) **d̃ul̃ a b̃aile** (the “term” which D̃e refers to). Practically however, one may neglect the prolepsis and take m̃ir̃oe d̃uit̃ as predicate, and d̃ul̃ a b̃aile as SUBJECT.

Exercise XXIV.

Proleptic d̃e.

- 1°. It is easy to understand that the danger is all the greater the less it is *appreciated*.¹
- 2°. Don't you think a man is the more likely to have success in his worldly affairs when he does his best to fulfil his religious obligations?
- 3°. I desire to hear it all the more *since you tell me this*.²
- 4°. His heart is all the heavier and his grief all the greater for all the fun and pleasure that surround him.
- 5°. We thought the change would shorten her life.
- 6°. I am quite convinced that she is no better of a single hour she spends in that woman's company.

1. *cuig*. 2. Verbal noun.

- 7°. Perhaps the prayers will be offered all the more earnestly if the message is sent round from you.
- 8°. I shall be able to form a judgment on that point all the better if I see what you can do.
- 9°. Perhaps you will understand that any help I might give you would be enhanced by the fact that I have a personal grievance against your enemy.
- 10°. I should be all the more likely to manage this affair properly if I were free from the mental disturbance incident to public contentions.
- 11°. He told them he had acted in this manner in order that their mutual loyalty might be all the greater, because, *they were all involved in the same secret.*¹
- 12°. He deprived them of all the horses in order that the men's courage might be all the greater because, in the peril that faced them, they were all on the same level.
- 13°. Sometimes it improves us if other people see our bad qualities and find fault with them.

Exercise XXV.

De non-proleptic.

- 1°. This point is appreciated : that if something could be done to delay the enemy there would be all the greater likelihood of our being thoroughly ready for them.
- 2°. If we execute heavy slaughter on them now they will be all the less anxious to come again.
- 3°. Yours is the true version as far as my side of the wrong is concerned ; I think it all the more likely, therefore

1. Use *an a céile* to bring out the idea.

that you have the true version as regards the other side also.

- 4°. They didn't use much expiratory force in producing the sound in order that their voice might last all the longer.
- 5°. It appeared to him that, if matters went no further with them, it would be all the easier.
- 6°. I accept these words with pleasure from your lips, in order that I may obtain a firmer grasp of them in my heart.

Exercise XXVI.

(De Retrospective and Proleptic).

- 1°. Had you been as straight in your lifetime as you are in death your life would have been all the longer.
- 2°. She acted in this manner lest she should be anticipated, and receive thereby a smaller offering.
- 3°. If a man reveal his secret to his wife his life is thereby shortened.
- 4°. Other days he is so frightful that anyone looking at him would be none the better of it.
- 5°. Many a man is in a hurry to secure a comfortable berth near royalty,—but his life is none the longer for it, when he obtains his wish.

Prolepsis (continued).

XI. ΔΑΔ.

1°. C1Δ 'CΔ 1r fearr leat gaeóilg nō béarla?

Note that the subject of '1r' (understood) here is—
(an ceann) 1r fearr leat; and the predicate c1Δ' cΔ;

but as **ACA** stands proleptically for “**ḡaeúilg nó b’éarlá**” these words also are part of the predicate. The ‘**ir**’ which appears is of course not the principal verb.

2°. **Ciá’Cá**

ṡáṡar ṡocair air nó ná fuiltear.

In alternatives of this kind introduced by verbs it is worthy of note that the affirmative verb is used in the direct form, while the negative is always in the dependent form.

3°. **Ciá’Cu**

an ṡáṡair nó an mion nó an t-uḡall ba ṡear?
(S., p. 6).

Subject = (**an ṡur**) **ba ṡear**. Predicate **ciá’cu** (**an ṡáṡair**, etc.). Notice that the nominative form of the noun is used (just as with proleptic **a** the nom. form (not gen.) is used).

When the English “whether” introduces a *substantival* clause it is to be translated by **ciá’cu** (when there is an alternative; when there is no alternative offered “whether” is simply the interrogative “**an**”), when “whether” introduces an *adverbial* clause it is to be translated by **pé’cu**.

I don’t know whether he will come or not = $\left\{ \begin{array}{l} \text{ní ṡeṡar ciá’cu ṡiocfaiṡ ré nó} \\ \text{ná ṡiocfaiṡ.} \end{array} \right.$

So $\left\{ \begin{array}{l} \text{ir cuma liom ciá’cu ṡiocfaiṡ} \\ \text{ré nó ná ṡiocfaiṡ.} \end{array} \right.$

I wonder whether he has done it yet = **ní ṡeṡar ar ṡein ré ṡór é.**

Whether he comes or not I will stay = **pé’cu ṡiocfaiṡ ré nó ná ṡiocfaiṡ ṡanfao-ra.**

Exercise XXVII.

Proleptic ΔCA.

- 1°. Whether he used these words or not I shall act in the matter as I please.
- 2°. As a matter of fact I don't remember at all whether he used them or not.
- 3°. People like that don't care whether their action is *justifiable*¹ or not.
- 4°. Whether she had any hold upon him *by promise*² or not up to the present, she can no longer pretend that she has now, or that she ever had.
- 5°. Whoever is condemned on *a capital charge*,³ whether it be from his own confession, or from *evidence produced against him*,⁴ must, according to the customs of our ancestors, be put to death.
- 6°. Consider whether it is *my honour*⁵ or *your own interests*⁶ you want most.
- 7°. I don't care whether the enemy succeed in beating us or not.
- 8°. Whether they do or not we shall be in a sorry plight.
- 9°. He was asked whether he would prefer to be put to death by hanging or crucifixion.
- 10°. It matters little to a man whether he dies this way or that, as long as he dies.

Prolepsis (continued).

XII Other prepositional pronouns: *air, leis, uime*, etc.

1°. *B'ior a's b'at a'ir*

so mbeiteá-ra annro nómam.

1. Use *cúir*.
ama's air.

2. Genitive.
5. *Onóir nóm-ra.*

3. *Corr b'air.*

4. *É f'asáil*
6. *Caibde úir réin.*

2°. Ní raib do n-coinne a sham léis, 7 a feallar a tuis
ré an obair,

So overheard him map to carp.

3° Ir uime céana rug Dia an daor-breac ro ar
na daoinib,

tré earl a céana do'n céad stair ó'r fáradar
(KTB.).

4°. Ir uime do éanas ircead ran uair reo,

cun t'onóir-a (Im. 157).

This use of *uime* in the last two sentences and of *amhlaid* (p. 79) is further proof that our theory of type II Identification, and of the verb '*ir*' in general, is the only tenable one—(see p. 36).

Exercise XXVIII.

- 1° I was expecting to see him here to-morrow.
- 2° I never *thought*¹ that he would treat me as badly as he did.
- 3° *This is the reason*² he acted in that way,—he wanted to impress you with his importance.
- 4° *Can it be that*³ you were expecting me to come so soon?
- 5° I was unable to *make any guess as to*⁴ who the villain was.
- 6° My *purpose*⁵ in coming was to set you free.
- 7° If it was to anger me you did it, you have laboured in vain.
- 8° I have made up my mind to go home at once.
- 9° My object in learning Irish was to acquit myself as befits an Irishman.
- 10° The reason why one talks Irish is to show the world that one is Irish.

1. Use *coinne*.

2. Use *uime*.

4. *Don tuairim a éadairt dó.*

3. *An amhlaid . . . ?*

5. *Cuige.*

XIII. **Διηλαιο.**

1°. 1r Διηλαιο Δ βί ηάιρε αιη ηόηαη-ρα.

Observe that the subject of the verb '1r' is here understood. The full expression would be (and it is sometimes used)—1r Διηλαιο ηαη Δ βί αη ηζέαη αηζε βί ηάιρε αιη ηόηαη-ρα.

Like many other proleptic words **Διηλαιο** is sometimes used in a purely retrospective way:—

• Ουδάρη λειρ έ όέαηαη **ζο ηαηη**, 1 1r Διηλαιο οο όειη.

As the proleptic uses are very important, and reflect various meanings in English, we think it useful to append here those different meanings:—

- 1°. On the contrary ; whereas. (Removal of wrong impression).
- 2°. The result was (is, will be, would be, etc.) Perhaps. In that case. Surely. (The unexpected, or the undesired).
- 3°. He found, etc. (Descriptive).
- 4°. The fact is ; if the truth be told ; to tell the truth ; as a matter of fact ; in such a plight ; of course (Descriptive, with suggested explanation).
- 5°. Can it be ? Is it possible ? You don't mean to tell me ? Then ? (reasoning).
- 6°. (With negative). Not that . . . but. (Apologetic or satirical).
- 7°. Really (in reference to a *doubt*).
- 8°. (With negative). Surely not ; I don't suppose it possible ; not exactly. (Negative form of the interrogative 5°—Surprise, indignation, hurt feelings, satire, rejection of possible explanation, suggested only to be rejected).

- 9°. Rather ; instead of that. (Removal of wrong impression ; but not as strong as 1°).
- 10°. The *reason* was (is, etc.). Slightly- different from 4° and 2°.
- 11°. Actually (the unexpected). Different from 7° and 2°.
- 12°. As a result. (But different from 2°, because here the result is given in the other clause, the *amhlaid* clause giving really the *cause*).

Examples :—

- 1°. Nuair a tuigead . . . in-ionad don laḡadair pláinte beir ar cátaí supb **amhlaid a bí neart céad fear ann** corruitheadair ar easla ḡlacad roimhir (C.D. 11). After *amhlaid* the direct relative is used superfluously. (See p. 91).
- 2°. Nuair a cuair na h-ubla 7 na h-eitne irthead ingoile cátaí 1r **amhlaid a b'eir** piartaí díob irtiḡ na corp (C.D. 5). *The result was . . . ní fearad cad na tadob sup tuḡad "Árḡ pádaraḡ" uirtí muḡab amhlaid a meaf duine . . .* (MSF. 20). "*Perhaps.*"
- 3°. 1r **amhlaid bí** an méir éadaraḡ leaptan a bí uirtí fillte go cruair in don ceirtlín amáin ar lár na leaptan (C.D. 19). He found . . .
- 4°. Céap ré, nír nárb ionḡna, **supb amhlaid a bí** an mac léiginn cun na feola tabairt le n-ite dób ó lámh (C.D. 76). As a matter of fact.
- 5°. **An amhlaid nac eol** duir an t-olc uatbárad ro adá ar an ní ? (C.D. 57). Can it be that . . . ?
- 6°. **ní hamhlaid a bí** don trúil acu go léigirfí cátaí (C.D. 51). Not that . . . No, but . . .
- 7°. Ní áiteodad an raḡal air **supb amhlaid a t'eir** amhlaid (n. 70). Nothing would convince him that A. had REALLY fled.
- 8°. Ár nóin **ní hamhlaid a tabairfá** dí féin an ruo n-a raib

rí aS faine ort rár a tacaírfá do bhríán é (n. 195).
Surely not.

- 9°. 1n' ineao ran 1r amlaio d'fíll Saobh 7 ártac na láim
(S. 77). Instead.
- 10°. 1r doóda supb amlaio a bí fearós fdaínte uirtí (S. 45).
The reason was.
- 11°. Ceapamaí 50 léir supb amlaio a, cuic caon ar do
cúg 7 50 rabair loirgite ió' beačair (S. 30).
Actually. Notice 50 rabair (*not* do bír), because
this is connected immediately with ceapamaí, not
with amlaio.
- 12°. 1r amlaio a táinig a leicéir rin d'uraim acu do'n
cleapáide . . supb ar éigin féadair a rúile
tógaint in aon cor oe. The amlaio clause gives
the *result* of what preceded, and the *cause* of what
follows.

Exercise XXIX.

Proleptic amlaio.

- 1°. He knew not that it was true that an angel was doing
it. On the contrary he thought he saw a vision.
- 2°. If he and his Ultonians are *foolish enough*¹ to come
from the North, the result will be—they will come,
but they will not return.
- 3°. Instead of his appetite growing less, they perceived
that he was on the contrary becoming *more greedy*
*and voracious*² every day.
- 4°. He found all his clothes rolled up in a hard ball in the
middle of the floor.

1. Má tá ré oe óic-céille ar . . . 2. Bheir airc 7 ampla

STUDIES IN MODERN IRISH

- 5°. We offered him food, but he would not accept it. He actually reviled and insulted us.
- 6°. When I was at home I used to eat at a single meal, if the truth be told, as much food as would do me nine days and nights.
- 7°. Can it be that you'd like *to be hanged*¹ to-night?
- 8°. Is it possible he hasn't come yet?
- 9°. Not that there is any great love for the truth over there in matters relating to Ireland,—but they have great respect for the cleverness that makes the false *seem true*.²
- 10°. They had no *objection*³ to it; on the contrary they were very glad to have over them a man who would be able, in case of necessity, to keep them in subjection.

Exercise XXX.

AMLAÍO (continued).

- 1°. He would give no indication that he was in any way jealous. If he did, the result would be that people would laugh at him.
- 2°. They said that he had, of course, acted on his own initiative, as his friend also, to their thinking, had done before him.
- 3°. Catiline's frenzy *however*⁴ was not lessened. On the contrary he exercised himself all the more vigorously.

1. Tu éiríodh. 2. Use i muict na pínnne. 3. Cuir na éoirí. 4. Amlaí. The student need not fear to use this word. In the form *ám* it occurs at least as early as *an leabhar breac*. In S.T. 19 "*Ní diá ingabail am tiagmai*" "*however*" suits the context better than "*truly*."

- 4°. Is it possible they will be allowed to go and *swel*¹ the *ranks*² of the enemy?
- 5°. Surely it is *not to be supposed that*³ you would like to be set to swim in the open sea on such a day as this.
- 6°. The result was that His Majesty and the entire company were *on the point of fainting*⁴ with mirth and laughter.
- 7°. What is it you purpose in bringing this person to us? Can you possibly wish him to kill us all?
- 8°. He didn't,— but made the “*rḡuab*” ill-use him instead.
- 9°. Surely you do not possibly mean to say it was I who did it!
- 10°. Surely he cannot have involved himself in any bond or promise, and that now they should be trying to extort money.

Exercise XXXI.

Aimlaíó (continued).

- 1°. You don't mean to tell me she's not at home?
- 2°. Instead of that, there is, on the contrary, some misfortune driving us forward and urging us on, *in spite of all our opposition*.⁵
- 3°. I thought the reason was that he was unwilling to leave her a widow after him when the thirteen years should be up.
- 4°. Can it be that you don't remember the settlement *made by*⁶ the Saints of Ireland between us, the Kings of Ireland, and you, the poets of Ireland?
- 5°. If they turned to any other of the kings or nobles of Ireland the result would be, they felt, that they would

1. Cup i méir. 2. Sluaḡ. 3. ní dóca ḡurb aimlaíó. 4. i moct
 out i laige. 5. Use aimḡeoim intensified. 6. Use active voice.

be putting themselves in the difficulty in which they *had¹ been*, when they came to the Leinster King's palace at first.

- 6°. This hunger of yours is *actually increased by² food*, and this thirst of yours is *actually aggravated by² drink*.
- 7°. When I asked him for the thirteenth apple the result was that it wasn't one, but all the apples, he threw away.
- 8°. One would have thought that this actually caused him to stay.
- 9°. Can it be that you don't remember I said I would go away?
- 10°. Is it possible that the music has put it out of your head?

Exercise XXXII.

ΔΙΗΛΕΙΣ (continued).

- 1°. As soon as *this expression³* was heard everyone present was, as a matter of fact, falling on his feet with merriment, laughing at Seán.
- 2°. Some of them said, if they paid any heed to the basket *or⁴* the two old hags the result would be that the whole district would be laughing at them.
- 3°. It is not that you have performed a feat; rather you have tricked the whole of us.
- 4°. Can you possibly mean to say that there is any man here who couldn't do what you have done?
- 5°. Instead of crushing in some were moving out.

1. Past tense.

2. Use active voice.

3. Διηγεσθαι (Irish often uses *ḡin*, *ḡan*, where English prefers *this*).

4. *ná* (the clause is virtually negative).

- 6°. Some of them were saying that this was not so, but that he had of course taught the animals to perform these remarkable feats.
- 7°. Finally they were seen coming out, and truth to tell, the man and the woman were wrestling with each other, and the boy behind them *splitting his sides*¹ laughing.
- 8°. There stood the boy with his face actually *turned behind him*,² and the back of his head *in front*.³
- 9°. What would cause another woman fear and trembling has quite a contrary effect on her,—that of hardening her and increasing her energy.
- 10°. People say that as a matter of fact *he considered it mean*⁴ to be in subjection to a woman.

Exercise XXXIII.

AṁLAIŌ (continued).

- 1°. I think she actually *considers it a duty*⁵ to visit the hosts before she allows her horses *to be unyoked*.⁶
- 2°. It appears to me the reason was that they thought to earn our gratitude better than the others would have done.
- 3°. Can you possibly be thinking of *prolonging the interview till*⁷ *your*⁸ gums freeze with the cold?
- 4°. It appears to me the reason is that the poor young fellow got ashamed of you.
- 5°. Instead of that we are in quite the opposite plight.

1. Δ5 cur an anma amac. 2. 1 leic a ōromal. 3. 1 leic a oēta.
4. ba lās leir.

5. Use ní fuláir le. 6. Do rṣur. 7. Beic Δ5 cainnt 50
vci 50 . . . 8. Do not use possessive—(see p. 209).

In a short time it will probably be impossible to find a single man to fight a duel with Cúchulainn.

- 6° I venture to say she is in such a state these times that she *hasn't the ghost of an idea what to do with herself*,¹
- 7° On the contrary I was afraid that you might be *gossiping*² with someone on the subject.
- 8° I was in such a state that I became terrified and imagined I saw the Evil One before me.
- 9° Can it be that you think to escape what no mortal ever could avoid?
- 10° Think you *that I shall be like*³ one who promises and never performs?

Exercise XXXIV.

ΑΜΛΑΙΘ (continued).

- 1°. To tell you the truth if I had looked him in the eyes a second time I should have fallen.
- 2°. Think of this, and instead of being *embittered*,⁴ you will on the contrary be rejoiced exceedingly, and consoled with the comfort of patience.
- 3°. We think sometimes to please others by being with them, whereas we rather disgust them by the evil behaviour which they discover in us.
- 4°. I have long been in such a state that I would give all I have, or ever had, or ever will have, to have it in my power to marry her.
- 5°. He didn't call her a bold hussy; rather he was sorry that he didn't.
- 6°. Rather each one of the three gave another of them a

1. ΝΑ ΡΕΛΘΑΙΗ ΟΥΡ ΛΕΙ ΟΥ Δ' ΟΘΑΝΤΑΙΘ ΛΑΜ ΛΕΙ.

2. ΟΑΙΟΙΡΑΙΘ.

3. ΣΥΗ ΟΥΜΑ ΜΕ ΝΟ . . .

4. Use ρειηθ'εαν.

sword-blow so, that the three fell at the door, and the three horses sped off *over*¹ the plain.

- 7°. He seized the book and when he put it *up to*¹ his eyes to read it he had it, as a matter of fact, upside down.
- 8°. I suppose your condition is that when you have the book you haven't the power to read it.
- 9°. What! Could you not watch one hour with me?
- 10°. We have no more than five loaves and two fishes, unless perhaps we should go and buy food for all this multitude.
- 11°. *I don't know for the life of me*² why he did it unless perhaps he was thinking of something else while he was writing the letter.

We have seen that after *amhlaid* a direct relative particle is frequently used, where it is logically superfluous. When however the clause following *amhlaid* is negative, the dependent form of the negative is used:—

An *amhlaid* nac *deagáda* dom an n-*í* *toil* liom a *deanam*? (C.S. 56).

An early example of the proleptic use of *amhlaid* is found (A.M.C. 3):—

“*Amlaid* boi in laech sin ; co ngéri chon, co longad chapaill.”

“Thus was this warrior—with the edge of a hound ; he ate like a horse.”

The direct relative particle which we find used pleonastically with *amhlaid* is probably due to the direct relative used (for the modal oblique—see p. 90) after *retrospective amhlaid*. Thus, because we say—

Deirim leir *gac* n-*í* a *deanam* *ar* a *óiceall*, *í* n-*amhlaid* a *deineann* we come to say also with *proleptic amhlaid*—*í* n-*amhlaid* a *deineann* *pé* *gac* n-*í* a *óiceall*.

1. *pé*.

2. ní *féadai* 'on *traoḡal*.

CHAPTER III.

Relative Particles.

Section I.

There are many words which serve as relative particles in modern Irish, and the whole matter is somewhat complicated. We shall first enumerate the particles and then consider their uses.

- Direct Relative. {
- 1°. The particle Δ (causing aspiration). This is used normally only for nom. and accusative (Exc., pp. 89-92). It does NOT combine with $\mu\text{o-}$ in the past tense.
 - 2°. Do (aspirates). Normally only for nom. and accus. (Exceptions pp. 89-92).
 - 3°. $\Delta \text{ o'}$ (before verbs beginning with a vowel, or f (which is aspirated). Only nom. and accusative (outside cases to be hereafter mentioned—pp. 89-92).
 - 4°. ? That is, the relative particle is understood. (Only nom. and accusative. But see pp. 94-95).

- Oblique Relative. {
- 5°. Δ (causing eclipsis). Only oblique (i.e., to express Gen., Dat., Abl. or Instrumental relations; gen. or dat. in Irish). It combines with μo in the past tense, giving $\Delta\mu$ (aspirates).
 - 6°. So (causing eclipsis). Only oblique. Combines with $\mu\text{o-}$ giving $\text{Su}\mu$ (aspirates).
 - 7°. $\text{n-}\Delta$ (causing eclipsis). Only oblique. Combines with $\mu\text{o-}$ giving $\text{n-}\Delta\mu$ (aspirates).
 - 8°. Negative Relative (direct and oblique) :— $\text{n}\Delta$, $\text{n}\Delta\text{c}$, $\text{n}\Delta\mu$.

9°. Compound Rel. Δⁿ, Δ^{n'} (direct and oblique).

Examples :—1°. The particle Δⁿ.

(a) Ruo ip ead é Δ cuipeann iongna mo cpoide oim.

(b) Δn bean cor-noctaithe ip í Δ bí ann (S. 91).

See also Exx. 2, 4, 5, 6 (p. 22).

This particle did not exist separately in Old Irish, but there are indications of such a particle, either infixed or affixed, in the earliest stages of the language. E.g., 1° the aspiration in- intí adchí = an té Δ cíonn. 2° The relative forms of certain prepositions—ara, imme, imma. 3° The suffixed relative in the 1st and 3rd pers. plur. pres. and fut. active of simple verbs,—berme, berte. The development in modern Irish was helped by confusion with the prepositional Δ- in Δtá, Δveip, Δvubairt. (Cf. development of vo- from vo cuairt, etc.). This particle Δⁿ (as also vo and Δ v') is used irregularly for the oblique relative in the following cases :

A.—In temporal clauses :—

1°. B'i ainm tairt in-áirde le méir Δ nipt ón lā ūo Δ tairt sé ar an mōirfeirear Δ lean ó tairt an mōirinn é (S. 38).

With negatives, however, ná, nac, nár are used. In Middle Irish ná, nach were used when the nuair (uair) clause came first. Otherwise ní was used.

Contrast—*Uair na dernais-siu sin rega fén for neph- ní.*
And—*Log doibseo in ní dosgniat uair nis fetutar cu mad olc.*

2°. Má'p ead cá rair an t-airgead an tairt Δ v'ios as cuairtad? (S. 40).

On the other hand we frequently find the oblique forms ; but *not directly* with nuair :—

(S. 62) B'i ré as v'eanam amac ar eadartra um an tairt tairt Δ mactnam criochnuigte.

(n. 24) *Ói ré ar riúbal i ghanfior do'n traoḡal le linn na haimsire n-a mair an beirt buaḡaili úo aḡ déanamh a bpoḡluma.*

Sometimes both direct and oblique are found in the same sentence :—

(n. 24) *Nuair a táinig an t-am n-ar mair do t-aos ua Cealla cuairt a tábairt ó tuair . . . ní fárdóad aon muo é gan amlaois do buí ó tuair in-aonfead tair.*

(Eir. 88) *Ón lá a tánas annto aḡur gur tair tairsead ar an leictin mé.*

In double relative clauses, of which the first is *ir* 'óig le . . . and the second a temporal clause, the oblique relative is usual, BUT inversion is the usual practice, the oblique relative going with the "*ir* 'óig" clause (illogically) and the direct with the temporal clause. E.g. (n. 210) . . . *aḡ breitniú na haimrpe n-ar 'óig leo a beaḡ an t-áir-Rí aḡ tead a baile.* (The two clauses logically implied are—

1°. *Na haimrpe ba 'óic leo* (which they thought likely).

2°. *Na haimrpe n-a mbeaḡ an t-áir-Rí)*
(See p. 130).

B.—In modal clauses :—

1°. *mar a bí ar tóir, mar aḡa anoir, ḡ mar a beir ḡo bḡad* (Doxology).

Notice the difference in meaning between *mar aḡa* (AS there is) ; *mar aḡ* (BECAUSE there is) and *mar a bḡail* (WHERE there is).

2°. *Imteorair do clú ḡ do cáil oíreac mar a 'óimḡeann uirḡe an locáin fámair nuaire a fadailtar air.* (ḡ. 18). (*a need not aspirate the autonomous form*).

3°. *Do n-innreáð cionus ab'éisín niam do tógaint ar an obair rin* (N. 245).

In "How" questions in Connaught the oblique relative is common:—*Cia 'éadai (a) bfuil tú?* In Munster with *conur* the *direct* is usual, but with *cao é an cuma* . ? the *oblique* is the normal usage.

C.—A special case of this exception (B) after proleptic *a* (classes 2, 3), including *oá*.

1°. (S. 183) *Úi iongná a sgoirde orda a feabair do deineadodar an gnó*.

See also Exx. 2, (p. 51), 2, (p. 58), 1, 2, 3 (p. 61), 3, 4 (p. 64) 1, (p. 66).

D.—Also after proleptic *de* (and other prepositional pronouns).

N. 225—*b'féidir sur deine-de a déanfar an suirde an teachtaradót do cur timcheall uair-re*. (*a déanfar* is really = *an cuma n-a ndéanfar*).

E.—After proleptic *amlaró* the direct relative is used where it is logically *superfluous*. See Exx. 1, 2, 3, 4, 6, 7, 8, 10, 11, 12 (pp. 80-81).

F.—With *ruí*, *rar* (before) the oblique relative is usual in Munster. The direct relative occurs sometimes in Connaught Irish. Keating uses the direct (sometimes understood).

ruí do tibreáð le Cormac iad (K.H. II, 4865).

ruí ruair pé bár (K.H. II, 5041).

ruí cáinnis páorais (K.H. II, 5372).

G.—In emphatic elliptical sentences:—

1°. *Ní de a déanfar ní-ollam ac de duine éigin eile*.

2°. *Ní duir-re is coir é éarad uiom* (Rel. particle understood).

3°. *Ir uiom-ra a baineannt an cáinnit rin*. (Here it

is obvious that *logically* the *Δ* is not direct, being neither nom. nor accus.).

- 4°. *Óir ír dóic leo sur ar méir Δ scainnce dóh-éistfáir leo* (C.S. 14).

H.—With the relative clause following comparative or superlative clauses, *when the comparative or superlative clause is not itself relative* :—

- 1°. *Ír fearr ís eol dóm-ra é ná mar ír eol duit-re é.*
Here the meaning of the 1st clause *ír eol . .* is of course modal, just as the 2nd is.

When the comparative or superlative clause is itself relative then the oblique relative is used in the next clause where the sense allows it :—

- 2°. *Níl éinne ír fearr surb eol dó é ná mar ír eol dóm-ra é.*
3°. *n. 180.—Díob an formao ann, leir, féadaint cia aise doob' fearr n-Δ mbead an t-ollmúcán déanta.*
4°. *n. 110.—Ní raib don mór dár tús ré leir ba mó sur deinead iongha de ná éirí aifinn Δ bí déanta déadac gnáctóir.*
5°. *Im. 85.—Tá in eapnam fóir aif an nír ír mó n-Δ búil gá aise leir.*

The sense does not allow the oblique relative when the dative relation has already been expressed BEFORE the comparative or superlative clause (outside *cia* and *cao* questions : cf. Ex. 3° above with—*ír aise doob' fearr Δ bí an tullmúcán déanta*). *Ír dóm-sa ír fearr ís eol cá luigean an úirós oim.*

I.—In a somewhat rare construction :—

Cao é an ruo Δ bí bhuadar ar aigne Δ déanam?

Cf. also—*Sin mar Δ leanfaimis san contadair an bócar acá corruigte aghann ar gabáil.*

- 2°. DO'.
- 1°. AN té DO CUIAÍD ann.
- 2°. SUIOCAR DOB' FEARR ná é.
- 3°. Tá fíor as luét na h-ionnarrda CAD O'OI'REANN
DOIB (TBC. 247).
- 4°. TAITNFIÖ pé leir an uile duine DO CLOISFIÖ é.
- 5°. Níl asam ac an snó déanamh cóm h-aicillige 7
O'FÉADOFAD é (n. 113). Modal dat.—Direct in
stead of oblique. (Exception B., p. 90).
- 6°. AN cé a O' iteann mo cuio feola-ra 7 O'ÓLANN mo
cuio fola cómnuißeann pé ionnam-ra 7 cómnuißim
pe ann.
- 7°. Subáilce DO Déaluißeas ár gcroide ó neitib
talmuirde (Don. 156).
- 8°. AN tan DO NAOM-CHOISREASAS pé an t-Árán
(Don. 222).
- 9°. AN tan DO CUIREAS neac a dóig . . . ann a cumur
féin (Don. 314).
- 10°. 1r Míre cugann sráid do'n éiride slán 7 DO
ÖRONNANN sac naomtaet (Im. 272).
- 11°. 1r mé DO LOIRSEANN an éiride slán 7 1r ann atá
ait mo cómnuidce.

The above examples afford ample proof of the existence of this DO as a relative particle. It has been developed—(a) from confusion with the prepositional DO of verbs like DO CUIAÍD, DO GEIDIM. These, in absolute construction, are used frequently without the DO, and in relative construction DO tacitly took over the functions of the relative. Furthermore even when DO- is used in absolute construction it causes aspiration in Mod. Irish. The aspiration in O.I. denoted relative use. When this relative force of the aspiration was no longer felt, DO took over the function. This probably

conducted to the absolute use of such verbs WITHOUT the preposition. Cf. the influence of *Δ*- in *ΔΤΑ*, *ΔΤΕΙΡ*, etc., on the development of relative *Δ'*.

(b) By confusion, *in the past tense*, with the *DO* which took the place of the earlier *πο*-.

(c) Possibly from sentences like 3° above where phonetically the *ο*- of *CAO* might have been carried on to *οιρεANN*.

At any rate, whatever the genesis may have been, the fact is clear. We have undoubtedly in modern Irish the particle *DO* fulfilling the functions of a relative.

3°. *Δ Ο'*.

This is merely a combination of *Δ* and *DO* ; or we may look upon the *ο'* as merely phonetic padding.

1°. *Ní puinn fóganTACTA Δ Ο'fÉADOFAD SÉ Δ tADAIPT Ó DON TAOb ACU (N. 301) (Accus.).*

2°. *Don ruo in-don éor Δ Ο'fARRFAD ré (S.S. 103) (Accus.).*

3°. *Ir mó leat-rséal Δ Ο'fÉADOFAD SÉ Δ tADAIPT uaió (Accus.).*

4°. *An té Δ Ο'ÉIRIŠEANN go moé bíonn an rué air (Nom.).*

5°. *Nuair Δ Ο'ÉIRIŠ íorép ar Δ éobla do éin ré mar Δ Óróuig áingeal an Tígearna óó (C.S. 3).*

Cf. the duplication of the preposition *DO* (*Δ*) before vb. nouns :—*ršéal Δ Ó'innrinc*, etc.

4°. ? (The relative particle is understood. Initial of verb is aspirated).

1°. *CAO é an tairbe fÉADOFAD ré Δ óéANAN ? (Accus.).*

2°. *Sin é míll mé (Nom.).*

Like *Δ*, *DO*, and *Δ Ο'* we find the direct relative

understood, instead of the oblique in temporal and modal and the other clauses mentioned on pp. 89-92. Cf. Ex. 2°, p. 91.

Exercise XXXV.

(Direct Relatives.)

Irregular use of Direct for Oblique :—

Temporal.—

- 1° You impressed the fact upon me the last day we were talking about it.
- 2° You have lost all the time during which the money was out of your possession.
- 3° If you arrive at an entire contempt of yourself know that then you will enjoy true peace.

Modal.—

- 4° Your name and fame shall fade away just as the water of the summer pool disappears when it is trampled upon.
- 5° We are told clearly how it was she had to be removed from this work.

After proleptic Δ.—

- 6° It is very extraordinary with what difficulty we believe what doesn't please us.
- 7° I am much surprised at his exactitude in writing Irish.
- 8° I will tell them what a heap of money you have gathered together of late.
- 9° I don't care how soon you give up talking English.
- 10°. It surprises me that you are staying away from us so long.

With *na* . . .

11°. Though my eyes are so sleepy I cannot fail to observe what you are at.

12°. Though the food is excellent and fun and merriment abound over it, I cannot keep the thought of that queer marriage out of my head.

13°. The more clearly the truth is unfolded the more boldly it is denied.

14°. The more gently he is taken the more mischief of every kind he makes.

With proleptic *ve*.—15°. He will do the work all the better if you are looking on.

16°. The troubles that come upon one's friends ought to make one all the more loyal to them.

17°. You will be all the shorter time finishing it if you hurry up now.

18°. You will learn Irish all the more exactly for *confining your*¹ reading to a correct and precise author.

19°. You *will begin to esteem Irish more*² *when you have got a deeper*³ *insight* into its beauties.

20°. You will acquire this insight all the sooner by commencing the serious study of it at once.

1. *má d'eineadh tú san áic* . . . 2. *1r móire a tiocfaid meaf*
asat ar . . . 3. *nuair a beir eolaf níos doimhne asat ar* . . .

Exercise XXXVI.**(Superfluous use of direct relative with *amhlaid*.)**

- 1°. When my enemies understood that, instead of growing weaker, I had on the contrary the strength of 100 men, they began to get afraid of me.
- 2°. As a matter of fact he used to come to talk to me every day whenever he got the opportunity.
- 3°. I came away,—not that I was a bit afraid of him, but, to tell the truth, his boastfulness and self-importance used to get on my nerves.
- 4°. Is it possible that you can think to impress me with the truth of such a statement?
- 5°. You may doubt it if you like, but he really did do his best to bring about some settlement of that affair.
- 6°. He found two-thirds of the people who were there in a state of semi-madness or semi-intoxication.
- 7°. If I treated you in this way, the reason was that you had just maddened me with your foolish chatter.
- 8°. When he rushed in thus without invitation or permission the result was that everyone got angry.
- 9°. I think he was actually afraid that his father might find out what he had done.
- 10°. Many, seeking to fly temptations, fall on the contrary more grievously into them.

Exercise XXXVII.**(The special meanings of *amhlaid* are implied, not expressed.)**

- 1°. By doing this a good work is not *lost*,¹ but is changed into a better.

1. *Cuir ar neadh-níó.*

- 2°. If the day of our death be deferred, let us *believe*¹ *that*² God is merciful to us, because we are not yet well prepared.
- 3°. Woe be to us if we *are for*³ sitting down and resting ourselves *as if*⁴ we had already met with peace and security.
- 4°. If you carry your cross unwillingly you will simply be increasing your burden and aggravating your troubles.
- 5°. Oftentimes when you imagine that you have lost almost everything you have *practically*⁵ won a great deal of merit.
- 6°. Thou hast not lightened thy burden, but art now bound with a stricter bond *of*⁶ discipline, and art obliged to greater perfection of sanctity.
- 7°. You would not in that case covet the pleasant things of this life, but would rather be glad to suffer tribulations for God's sake.
- 8°. Surely you don't mean that you are going to turn the tables on me in that fashion.
- 9°. It is not that I don't want to go, but to tell the truth I'm afraid I might meet a certain very objectionable person there.
- 10°. Don't imagine for a moment that I shall ever give up Irish. I wouldn't do such a thing, however generously you might pay me for it.

Section II.

The Oblique Relatives.

5° Δ^a ; Δ^a (with past tense): Examples :—

- Genitive — 1°. $\text{SÍO É AN PEAP } \Delta^a \text{ ÉODAIL MÉ N-} \Delta \text{ ÉIS } \Delta^a \text{ÉIR.}$
 2°. $\text{SÍO Í AN BÉAN } \Delta \text{ ÉPUAIL } \Delta \text{ PEAP B}^a \text{R INÉ.}$

1. $\text{tuig in . . aighe.}$ 2. Súib amlaio áca. 3. Use meapaim.
 4. $\text{Cóm maic ásur dá . . .}$ 5. Seall le. 6. Cum.

- Dative.— 3°. Innreoda mé cuir do na gábhanna ir mó
 Δ nveada mé tpiotu (N. n. 3).
 4°. Stócað acu Δ tucaimir Seán móir air (Ibid, 4).
 5°. Cé 'r d'ioib mé, nó ce 'mb' ar mé? (Ibid, 6).
 The Δ in each case is elided.
 6°. Cé 'n éadai Δ b'ásfainn an aill? (Ibid, 8).
 7°. Cuair mé as an bfeair ΔR ceannuis mé na
 h-uain uair (Ibid, 13).
 8°. Rinne mé boctán beas d'ioibta ΔR cuir mé
 an plúr irtead ann (Ibid, 16).
 9°. An curad Δ cur a baile as an bfeair Δ mbu
 leir i (Ibid, 21).
 10°. Ceannuis mé báo breas Δ tuc mé dá
 céad púnt uirt (Ibid, 38).

In Munster Irish this particle is chiefly used
 with *rut*, *rar*, or when preceded by a
 preposition (or *mar* = where):—

- 11°. *SUL Δ RAIŮ* uain as an marcad é t'adairt
 fé nveara do gluaireadar triúr marcad eile
 tairt amad (S. 31).
 12°. Ir mairt do'n fear ran TRÉ Δ nveanfar
 mac an duine do díol (C.S. 75).
 13°. Cad é an cómarca Δ tairveánann tu dúinn
 f'á Δ nveineann tu na neite r'eo? (C.S. 228).
 14°. ran MAR Δ b'fuil asat.

Sometimes, as in Exx. 5°, 9° above, Δ does *not* combine
 with *ro* in past tense.

NOTE.—Δ, and n-Δ (oblique relatives) cause eclipsis (when
 not combined with *ro*). The following sentences from Canon
 O Leary's *Aitir ar tpiort* and *Mo Sgeat féin* have an *r*
 after the oblique relative. This of course is a printer's error.
In each case the r should be unaspirated:—

- 1°. (Im. 48) Cad é an r'gannra ó n-Δ f'aoirair tu féin.

- 2°. (Im. 120) pé cuma na focarócaó péin an rṡéal.
 3°. (Im. 121) pé cuma na focarócaó mé péin.
 4°. (MSF. 135) pé ball 'n-a foláctrócaó é.

Exercise XXXVIII.

(Relative Δⁿ and Δπ.)

- 1°. I saw there one of the farmers, whom we used to call Tadhg na n-Ubh.
 2°. Why, think you, is the one man called by two different names ?
 3°. He never told me who he was or whence he came.
 4°. I was in a difficulty then to find out a means of leaving the cave.
 5°. I went to the woman from whom I had bought the eggs, and asked her to take them back at half-price.
 6°. I determined forthwith to send the cows back to the man from whom I had bought them at the fair.
 7°. Of these he made a large box into which he put all the money he had.
 8°. At the fair of Ballinasloe I bought of him a horse for which I paid £100.
 9°. He was awake for some little time before he thought of all that had happened the previous night.
 10°. There he was, standing between the two door-posts precisely as he had been the day before.

Exercise XXXIX.

(The Same.)

- 1°. He must have had a bad attack of fever, for he was three weeks in bed before he was convalescent.

- 2°. I'm sorry I made those people's acquaintance at all. I had an easy mind before I came across them.
- 3°. She'd have liked to add something more, but he was gone before she could say another word.
- 4°. I had to close my eyes lest I should be constrained to watch those eyes moving.
- 5°. When I place before you my reason for having made this request of you I don't think any of you will deny that I had sufficient cause.
- 6°. Did you notice how he stopped playing just before the cock crew.
- 7°. It is a good rule not to speak *till*¹ you are spoken to.
- 8°. There were, no doubt, some strange customs in this country before the *advent*² of St. Patrick.
- 9°. You must have the work completed, and render an account of it to me before my father returns.
- 10°. Think before you speak, and look before you leap.

(Oblique Relatives (continued)).

6° SO, SUR.

Dative.— 1°. Ceapaim sur 'mó tuine SO mbíonn an treoir uó aige, 7 SO nbeineann rí maolú ar buairt dó (S. 109).

2°. B'i pluair eile ar aghair na pluair rin anonn SURB ainm ví leaba Šráinne (S. 247-8).

3°. O'éirig liug fíair ón áit coir éuar SO rair na capall aš véanam air (S. 33).

Genitive.— 4° Ní dóig liom so mbeir an fear eile rin le fágáil ir mó SO mbeir a bean 'na cabair

1. pul.

2. Translate by a *verb*.

γ 'na congnam aise ná mar a beir pí aḡatpa
nuair a beir Saob pópta aḡat (S. 219).

- 5° Dáirpáð ré so raib duine i n-éagmuir
ḡormflait **surb féirir** a diaḡal coimḡeacta
a o' feirceint uaireanta (ll. 265).

Sometimes an apparently irregular use of
so, or sur is met with :—

- 6° Na n-oibneacta **SUR** eus m'actair dom 1aḡ
le d'éanaim tuḡair ríad ríadnuire am
taob surb é an t-actair a cuir uair mé
(C.S. 237).

- 7°. Naé é reo an té so bfuilir ríad aḡ
iarríad é cur cun báis (C.S. 245) ?

- 8°. Ir mō é **SUR** ríu dūinn é taḡairt fé
nḡeara γ é breictmíu so maic (Sḡ. 66).

- 9° Nil a tuille n-a nḡair ra baile **SUR** ríu
1aḡ o'áiream (ll. 320).

- 10°. Bponnam ruar ort ḡac rmaoineam fḡanta
so bḡeapáð aise cráibteac maectnam air,
nó é moctú.

The irregularity is only apparent, as the phrases in capitals are merely varieties of expression for phrases with the gen. A. Thus in 6° we might substitute a nḡeanam; in 7° a cur cun báir; in 8° a taḡairt fé nḡeara γ a breictmíu so maic; in 9° a n-áiream; in 10° a moctú. (In this last instance "so" has already occurred in a dative sense, but is understood after nḡ in a (virtually) gen. sense). We conclude therefore that sur and so in the above examples are VIRTUALLY GENITIVE.

Exercise XL.

(Relatives So and Sur.)

Dative.— 1°. This is how he shows the extent of his affection for the person with whom he is in love.

- 2°. You said, I fancy, that you'd take the man on whom the lot should fall.
- 3°. These were the horses that were to be given back to those from whom they had been bought, and for which false coin had been given in the king's name.
- 4°. It isn't *my* death that you need show you are not afraid of, but your own.
- 5°. If this is the bargain that I was made swear to, I don't think much of it.
- 6°. His left hand never left the side of his vest inside which the purse rested.
- 7°. There was one man there whom the priest refused point-blank.
- 8°. And this is the man, who, people say, has neither faith nor piety.
- 9°. He that **CAN**¹ take let him take it.
- 10°. I have gone through many hard trials of late.
- 11°. Woe to that man by whom scandal cometh
- 12°. Anyone who wishes to know Irish thoroughly must be satisfied to study it seriously.

Exercise XLI.

(Relatives **Ṣo** and **Ṣur**.)

- Genitive.— 1°. He said there was someone else besides her whose father might be seen in a state of intoxication sometimes.
- 2°. That is a question the settlement of which is very simple.

- 3°. There are many people who *think*¹ much less of their reputation than their riches.
- 4°. It's a pity of the man whose relatives live far away and whose neighbours are a hard-hearted lot.
- 5°. The man whose wealth exceeds his wisdom is generally unwilling to pay for the latter.
- 6°. I'm inclined to think that if he had got a glimpse of the person whose hand was in it *things*² would not have gone as smoothly with him as they did.
- 7°. It is *too much of a good thing altogether*³ for you to *imagine*⁴ that I could fight a duel, for the men of Ireland, with the man whose bones are more to me than all who are alive, I will not say among this great host, but in the whole Gaelic world.
- 8°. What sort of a girl is this with the praise of whose beauty people have us bothered?
- 9°. When I see the woman whose son fell in battle beside me I will certainly tell her how bravely he fought.
- 10°. People whose means are better than their manners generally think less of form than fortune.

NOTE 1.—*So* and *sur* in the two following examples are most easily explained as VIRTUALLY GENITIVE relatives, owing to the ellipsis of *n-a t-aob* :—

1°. *féar SUR méar an uile dúine de rna*

1. Use *beann*.
2. *An rSéal*.

3. *1r obair nó-mí-éuibrac*
4. *Cear ic'aisne*.

3. *1r obair nó-mí-éuibrac*

finínib (Supply *n-a* *taobh*) náir mair an fear
 ran mair a bí níba díre ná é (MS.P. 117).

2°. Íora éigin a fuair bair 7 50 maib póil gá
 maib (supply *n-a* *taobh*) 50 bfuil ré beo.

NOTE 2.—There has always been a certain clumsiness about the expression of the genitive relative in Irish. As there was no inflected relative particle this was inevitable. In early Irish it was left very much to the reader to infer the sense. E.g., *Intí as éinirt iress* = He whose faith is weak. *Réte ní réid a mbrith* = things whose reference is not easy. *A uli doine* is a *sailechtu fil is-in coimdid* (PH. 222) = All ye men whose hope is in the Lord. From these Exx. it would appear that sometimes the relative was expressed, and the genitive meaning left to inference, while at other times the genitive of the *personal* pronoun was expressed, the relative nature of the clause being taken for granted. The modern Irish usage is at once clear and simple. An oblique relative is used before the verb, and the *genitive* of the *personal* pronoun is placed before the word which suits the sense.

Oblique Relatives (continued.)

7°. *n-a*, *n-aR*.—

1°. 'Sé duibairt gac flait *n-aR* mairt leir triall.—

Fluairib 50 mear, tá an cat dá mair,

Agur téigmir na cómair (Cat Céim an fliar).

2°. An bean *n-a* bfuil an t-éadac corcra uirici (N. 205).

There is an apparently irregular use of these particles (as in the case of 50, 5ur) sometimes, but the same explanation holds here as in the case of 50, 5ur (p. 102).

3°. An t-aimleap *n-a* mbeaó duine lán-éapaithe *aR* é
 Oéanaim beaó ré curta de aici far a mbeaó fíor
 aise 50 maib rí gá cur de inaon cor (N. 95).

4°. 1r cormail é le spáinne murcáir n-AR vein
 duine é tÓSDAINT 7 é CUR na sáirvín, 7 o'fár
 ré 'sur vein crann móir ve (C.S. 185).

Here in 3° for the phrase in capitals we might substitute
 AR A vÉANAM, and in 4° A tÓSDAINT 7 A CUR, so that we may
 look upon n-A and n-AR as VIRTUALLY genitive.

Exercise XLII.

(Relatives n-A. n-AR.)

(DATIVE.)

- 1°. The people to whom the questions were put had either
 to answer them or suffer accordingly.
- 2°. This is the Holy Spirit of whom Christ promised that
 the Father would send him to the Apostles.
- 3°. I pity the enemy on whom she turns at such a time.
- 4°. The priest's house is naturally the first one that the
 Bishop turns to on his arrival in a parish.
- 5°. People say that it was those for whom he used to play
 his exquisite music that were hardest on him in his
 poverty.
- 6°. There was a certain amount of rivalry also, to see
 which had made the preparations best.
- 7°. The 1,000 men clad in coats of mail were shown to
 them, and they were told these were the most
 formidable foes they had to meet.
- 8°. The little man called Diarmuid was living in a little
 hut not far from the house in which his father and
 mother had died.
- 9°. John Bull has a great respect for the man he's afraid of.
- 10°. He asked me what district I was from.

Exercise XLIII.

(Relatives *n-a*, *n-aí*.)

(GENITIVE.)

- 1°. Isn't it a wonderful thought that you are one of those for whose sake Christ died ?
- 2°. Assuredly these are the men whose names will be on people's lips throughout the country as long as God is in heaven and man on earth.
- 3°. The Saviour who had been promised from the beginning, and for whose coming the human race had been waiting, came at the appointed time and did His appointed work.
- 4°. I wonder who is the man in whose house I slept last night.
- 5°. The man whose wife is always quarrelling with him is sure to envy the celibate.
- 6°. A people whose language, for melodiousness and precision, is superior to most others, should surely have never given it up.
- 7°. People who live in glass houses shouldn't throw stones (Emphasis on *glass*).
- 8°. It is only fitting that a man whose father was a very lowly person should himself be always humble.
- 9°. No one can have any respect for people whose God is their belly.
- 10°. If it is a thing which ought to be talked about, why don't you give us your opinion about it at once ?

REMARK 1.—Sometimes *n-a* and *go* occur in the same sentence :—

Ḑroṛtú cun na n-áite n-a mbeirḁ doibneap ríoruirḁe
 aḡainn, 7 ḡO ḁpanḡarḁ ré aḡainn (Im. 2).

REMARK 2.—The second *go* in the following sentence is probably influenced by the first :—1ṛ doibinn do'n té ḡO
 oṭaḁarḡar-re teḡarḡ do, 1 ḡO múnrir ar do ḁliḡe é.

Unless we take it as the conjunction *go* with ellipsis of “*a ráḁ*” after *aḡur*. Such use of the particle *go* to denote (in conjunction with an accusative pronoun) the accusative relative is allowed, when it is necessary to avoid ambiguity.

REMARK 3.—Note the construction of the following :—

Sin é an té ḡUR leis é.

Cé'Rḁ AS tú? Sin é an áit ARḁ AS é.

Cé 'R ḁÍOḁ tu?

CAḁ é an ceannṭar n-ARḁ AS é (Acts xxiii. 34).

In these sentences observe that the preposition cannot be put *before* the relative. Why? Because the preposition is required, in the prepositional-pronoun form, to act as the predicate (in conjunction with the relative particle) to the verb 1ṛ. Another proof that *the subject* can never appear immediately after the copula—(see p. 36).

Development of *go*, *ḡur*.

Several influences have been at work in the development of “*go*” as a relative particle. Cf. the *relative* “*that*” in English in reference to the *demonstrative* “*that*” and the Latin conjunctions *quod* and *quia* (a neuter plural) in reference to the relative *qui*.

1° It has developed from *aḡ a* (preposition + oblique relative *a*).

In Middle Irish *oc a* frequently became *ca*; so *aḡ a*

became *so* through the stage *sa* (being unstressed).

(a) *Bíd follus anossa in fírinde oc in tíí ca mbia* (P.H. 92).

(b) *An ní ó bfuil saeðeal sair.*

Ir teapc sa bfuil a feancar (K.H. II, 18).

(c) *An ceipt-ðreiteam as a raibe an loð ðhoðann
aise¹* (B.K. 18).

Observe the double *as*. When the prepositional pronoun occurred at the end the attention was diverted from the preposition before the relative, and this of course facilitated the passage from *as a* to *sa, so*.

(d) *uaetapán as a mbioð an épioð uile fá n-a rmaet*
(BK. 51).

Here we have a dative relative followed at the end by a genitive personal pronoun. The latter helps to convert the dat. relative *as a* into the gen. relative *sa, so*.

(e) *Rí as a raibe mópán o'uaipib éireann as
cor n-a asair* (BK. 86).

See previous remark, and note that the long stressed vowel in *rí* facilitates the transit from *as a* to *sa*.

(f) *Sac mnaoi oioð as ar mair a fear as teact
in éirinn doib* (K.H. II, 94).

Notice that in the modern language there is a difference in meaning between *as ar mair a fear* (= with whom her husband lived) and *sar mair a fear* (= whose husband lived). The passage quoted from Keating has the meaning of the modern *sar*.

(g) . . . *do mnáib na tacaipéal as ar marbdað a bfuil*
(K.H. II, 114) = whose husbands were slain. See

1. That this double use of the preposition came in early is seen from such passages as PH 148---duine, FOR-a ta omun báis FAIR.

preceding remark, and note (p. 105) on the difficulty of expressing the genitive relative.

- (h) *Don mac duine uapail aSda faibhe oisneacht mór n-a cōmair.*

Here the meanings of the preposition and of the genitive were at first felt distinctly (T.B. 11).

- 2°. The conjunction “so” has had some influence also. The conjunctive meaning passes very easily into the relative, so much so that it is difficult sometimes to determine which was in the writer’s mind.

The following Exx. will be found instructive :—

- (a) *Bí ré na fuidhe ar caitheoir mór arís gur dóic leat so faib an uile blúine dí déanta d’ór cairta (S. 97).*

- (b) *Cao é mar duine é seo so rmaectuirgeann ré saot 7 fairise 7 so noeinio riad ruo air (Luke viii. 25).*

The first “so” is clearly conjunctive; the second very easily passes over to the relative sense.

- (c) *Cá bfuil an reomra bíó so n-iteao an cáirs 1 bfoair mo deirgiobut? (Luke xxii. 11).*

Here, if we add **ann**, the transition to the relative sense is easy.

- (d) *Féadaint an bfaid ré don ruo so bfeadfaid ré sneim a bneit air (Eir. 40).*

Here there is practically no difference in meaning whether we take “so” conjunctively or relatively :—

“that he might take hold of IT” (conj.).

“that he might take hold of” (rel.).

The two senses meet in the following Exx. from Connaught Irish :—

11. nS. 8.--*Ní faib an t-eirdean féin as fáir ann le so bfeadfaid ruo ar bíc beo imteacht ar ac an t-éan.*

Ibid, 40.—*Ní raib' dionnóir' gaoite ann le go bfeadóir' rinn imteacht.*

- 3°. The natural contrast between *ná* and *go* as *conjunctions* facilitates the use of *go* as an affirmative *relative* corresponding to the negative RELATIVE *ná*. This we may express by the proportion—

As Conj. *ná* : conj. *go* :: Rel. *ná* :—REL. *go*.

Examples :—

n. 168.—*Ói a lán neithe beagha as teacht cun cuimne tairis,—neithe beagha náir cuir sé bliúire ruime ionnta nuair a connaic pé ar tóir id, ac gur cuir sé mórlán ruime anoir ionnta.*

SS. 88.—*An arim ná fuil eolur aise ar asur go bfuil eolur as an namair ar.*

Cf. also—*Ir mairis an té ná fuil airseas aise (7 a ráb) go gcómhuisgeann a gaoilta a bfeas uair 7 gur bream úir-éirídeac a cómarraim.*

Development of *n-a*, *n-ar*.

- 1° From the combination of certain prepositions with the oblique relative *a* we get the form *n-a*. Thus—*i n-a*, *ó n-a*, *go n-a* (with), *tré n-a* *le n-a*, and (earlier) *ria n-a* (before).
- 2° Possibly from accidental occurrences like—
an bean n-a bfuil an t-éadac corcra uirí,
where the final *n* of *bean* might have attached itself to *a*, or been reduplicated.
- 3°. Possibly also from the Middle Irish reduplicated form of the compound relative *aⁿ* (in *an-*, *an a n-*). Mine *dena-su* in *a n-apraim-si* (D. I. 228).

Examples :—

- (a) *Ṣaḍ tpeaðḃḃar ḡaoine le n-aḡ mian* (for earlier *lér'*)
iaḡ féin a beic of cionn na n-ainmíḡḃe eile ní
fuláir ḡóib ḡiceall a ḡéanam ar ṡan a raḡṡal ḡo
ḃaiteam i noic úrlaḃra (Cat. I).
- (b) *Ḗi ré ra ḡmuc n-a ḡreaca ré ar ḡtúir é* (S. 20).
- (c) *San áit 'n-aḡ baín an ḡrḡḡṡ leir* (an ḡcalam) (S. 23).
- (d) *Ir fearr eirṡe ar mar obair ḡ raḡḃar éisín eile*
ḡéanam n-a mbeirḡ cairḃe aḡḡ ḡ n-a mbeirḡ
roḃar aḡḡ.

When *ann* followed, the prepositional force of the *n-* before *a* was no longer felt, and *n-a* became merely an oblique relative.

- (e) *Ḗubairt ré le ṡaḃ bean ḡíob fearam amuc ar*
aṡaḡ na fuinneoisḡe n-a raib a fear féin lḃistisḡ
ḡe.

Further Remarks :—

I.—In addition to the particles enumerated so far, relativity was expressed in other ways in Middle Irish :—

- 10°. The old indefinite pronoun *nech* (later *noḃ*) was some times employed. The relative meaning was unconsciously attached to it.

Uan Dé nech tocbus pectha = *uan ḡé a ḃḡṡann peacta.*

- 11°. An infixed pronoun was sometimes used :—

in tu ro-t-bris na dee? = *An tu ḡo ḡmḡ na ḡéite?*
 P.H. 130 is *é in fegad-sin ro-t-cuir Petar dochum*
aithrigi díchra.

The following peculiar usages will be of interest :—

P.H. 129. “*Nach do muintir in fhir Galilee ATATHAR DO CROCHAD duit si?*”

With this cf. the Ulster Irish—

Ṣoḡḡé tá cu a ḡéanaḡ?

Munster Irish prefers to turn thus—

CAD TÁ AGAT Á (= TÁ) DÉANAM?

P.H. 128.—Cia fors-a taid d' iarraid? Whom are ye seeking?

P.H. 120.—Is e so in t-Ísu oc a ra-ba Hiruath d'iarraid.

P.H. 127.—A ní dia tanacais do dénum.

II. The Relative in Scotch Gaelic.

There is a close resemblance to the modern Irish forms
1°. a' (or understood) :—

PB. 7.—'n uair THIG Samhuinn.

PB. 10.—'S droch-dhiol air a' ghunna

'BHEIR builli 'n ad thaobh.

DS. 14.—Nuair CHUNNAIC e slatag òir agus slatag airgid a' cur nan car diubh air an réidhlean.

DS. 14.—Nuair A CHUNNAIC e coileach òir agus cearc airgid a' ruith roimhe air a' bhlàr.

2°. Oblique :—AM before labials ; otherwise AN.

AM :—C. NA NĈ.—I. trid *am bheil* = TĈÉ N-Ĉ BĈUIL.

DS.—9. àireach ghabhar *d'am* B'ainm Gorla-nan-treud.

With g' = Irish TÁ :—

DS. 13. agus a dh'aon ni *g'am* faic thu na toir sùil air = AGUĈ AON NĈO TÁ BĈEICEANN TŪ NĈ TĈĈĈĈĈ RŪIL ĈĈĈ.

AN.—C. NA NĈ.—2.—air an d'éirich Grian = ĈĈ ĈĈ ÉĈĈĈ.

DS. 10.—nach dean mi fois no tàmh a latha no dh'oidhche

GUS AN lorgaich mi mach i (conjunctional use with gu).

DS. 9.—AG AN robh triùir mhac agus aon nighean.

DS. 14.—ràinig e 'n t-àite 's AN robh na tri mairt mhaola.

DS. 19.—gun ghluasad as an àite 's AN d'rinn e 'm fàgail.

DS. 21.—ANNS AN cuirte seachad i = 'na gcuirte ùr i.

DS. 22.—ge b'e àit 'AN tèid thu

DS. 22.—*far an d'iarr e air dà thrian d'a sgìos.*

= mar ar iarr ré ar . . .

With g' = Irish d'á :—

DS. 13.—a dh'aon ni g'an cluinn thu, na toir sùil air.

3°. Neg.-na. DS. 20.—fonn theud air nach robh e eòlach.

DS. 22.—air nach laigheadh an codal, agus air nach éireadh a' ghrian.

4°. Compound Relative na (Mid. I. ina, ana, inna).

DS. 22.—ghabh thu gu cridheil sunndach NA thairg mi.

DS. 22.—gus am biodh aige NA DH' fhòghnadh dha féin agus dha-san a thigeadh 's a dh' fhalbhadh.

DS. 23.—thoir leat NA DH' fhòghnas air do thurus.

Section III.

Double Relative Construction.

The double relative construction is a very remarkable phenomenon of Modern Irish, but as far as I know, no one has yet called attention to it. If we compare the sentence—*1r doig liom gur rgníob ré leitiú inobé,* with—*Cia 1r doig leat do rgníob an leitiú?* we are at once struck by the peculiarity. In the first sentence

the clause—*suir . . . inoé* is subject to the verb *ir*. In the second one the *suir* clause disappears, and instead we have two relative sentences combined in one :—

Cia (hé an té) ir doig leat? and

Cia („ „ „) do rghioib an leictir?

But observe that the meaning of the second question is influenced by the meaning of the first. There is *dependence in thought*, although that dependence is not clearly expressed. Similarly compare—

(a) *Meapann ré go bfuil a lán aighio aige.*

Here *meapann ré* is *not* relative, and is followed by the usual *go*- clause. But observe the change when *meapann ré* becomes relative :—

(b) *Tósfar uaidh **ḡac a meapann ré** a tál aige*

The *go* clause disappears and we have a double-relative construction again. There is even a further change introduced, because the two relative sentences taken separately would be :—

1° *Tósfar uaidh ḡac a meapann ré, and*

2° „ „ „ „ *bfuil aige.*

But as *ḡac a* has already taken effect on *meapann ré*, we have the simple relative form *atá*, when the two parts are combined in one.

Again we should say—

(a) *Do meapar ḡo nóanrí an rghiat níor fearr go mór ná mar do deinead.*

But when *do meapar* becomes relative—

(b) *Tá an rghiat oin á óeanamh go maic; níor fearr go mór ná mar a meapar a óeanrí é (TBC. 245).*

Here we have the two relative clauses combined :—

1° *ná mar a meapar*

2° *ná mar a óeanrí é.*

with of course the usual dependence in thought.

Once more—

(a) *Ṯéarraidinn go bfuil faoi éúis rlat ionnta.*

But when *Ṯéarraidinn* becomes relative the *go* clause becomes relative also :—

(b) *Ní cuimhin liom anoir cado é an faoi a Ṯéarraidinn
atá ionnta* (MSF. 123).

Here again we have two relative clauses joined in one, with, however, dependence in thought :—

1°. *Cado é an faoi a Ṯéarraidinn*

2°. *„ „ „ „ a tÁ ionnta.*

Again—

(a) *Ir Ṯóic liḃ gur mé an Stánuisctoir.*

But when *Ir Ṯóic liḃ* becomes relative the *gur* disappears :—

(b) *Ní mipe an té Ir Ṯóic liḃ Ir mé* (Acts xiii. 25).

This is a good example of the dependence in thought involved in the double sentence, as distinct from the separate relative clauses. In this case one of the relative clauses is patently false :—

1°. *Ní mipe an té Ir Ṯóic liḃ*

2°. *Ní mipe an té Ir mé* (contradictory).

The falsity and self-contradictoriness of the second element is taken away by the dependence in thought upon the first. In the following exercises in order to bring home the phenomenon clearly to the student, two sentences are given opposite each number, the second one only involving a double relative.

Exercise XLIV.

(Double Relative.)

1. a. Don't you think that something should be done ?

b. What do you think should be done ?

2. *a.* Do you think I could give you any assistance ?
b. What assistance do you think I would be able to give you ?
3. *a.* People say that this man is stronger even than Murchadh.
b. This is the man *who, people say*, is¹ stronger even than Murchadh.
4. *a.* She thought the subscription would be greater than it was.
b. I suppose it was greater than she thought it would be.
5. *a.* I thought the fever would get a greater hold upon me than it did.
b. I think it got a greater hold upon me than I thought it would.
6. *a.* She said she met some bad companion.
b. Who is the bad companion that she said she met ?
7. *a.* She thought the amount she gave him would be good for him.
b. She would give him only the amount she thought would be good for him.
8. *a.* I never thought I should see such a thing in my life.
b. I observed there one thing that I never thought I should see in my life.
9. *a.* Would you like people to do to you as you would do to them ?
b. Do unto others as you would like others should do unto you.
10. *a.* I should like the child to be called by an Irish name.
b. What name would you like the child to be called ?

Exercise XLV.

(The Same.)

1. *a.* You see that I have flesh and bones,—which a spirit has not.
b. A spirit has not flesh and bones as you see that I have.
2. *a.* You say your son was born blind.
b. Is this your son, who, you say, was born blind ?
3. *a.* You thought it was promised to you more fully than you can get it now.
b. You can get it now more fully than you thought it was promised to you.
4. *a.* I didn't think that such a thing would be done to us so soon.
b. That is a thing which I never thought would be done to us so soon.
5. *a.* I should think that Brian was a better man than Murchadh.
b. He asked me which I thought was the better man, B. or M.
6. *a.* Anyone ought to know that he might expect some such trickery from you.
b. All this trickery was only what anyone ought to know he might expect from you.
7. *a.* We thought that the man towards whom Brian turned was their leader.
b. Brian turned towards the man we thought was their leader.
8. *a.* I thought it would be done much better than it was.
b. It was done much worse than I thought it would be.
9. *a.* I felt that the work ought to be undertaken after this fashion.
b. This is how I felt the work ought to be undertaken.

10. *a.* He thought the business wanted of me here was the one he mentioned in the letter.
b. I suppose he mentioned in the letter what business he thought was wanted of me here.

Exercise XLVI.

(The Same.)

1. *a.* It was thought that he would have made greater haste than he was able to.
b. He was unable to make as much haste as it was thought he would.
2. *a.* She would have liked people to go to her own country house.
b. She told me it was to her own country house she'd have liked people to go.
3. *a.* I thought that the night which had arrived was suitable enough.
b. There came a night which I thought was suitable enough.
4. *a.* I thought I should reach Belfast sooner than I did.
b. I didn't reach it as soon as I thought I should.
5. *a.* I thought by the time I had arrived in the centre of the city that the sun would have been much farther west than it was.
b. By the time I reached the centre of the city the sun was not at all as far west as I thought it would be.
6. *a.* I know you would wish me to do at once the business which brought me here.
b. It occurs to me that the business which brought me

here, and the one which you would wish me to do, are identical.

7. *a.* They thought you were going to ask them to do something that they would have done quite willingly.
b. They were very glad to have it to say that they would do quite willingly the thing they thought you were about to ask them to do.
8. *a.* I don't think a person who speaks Irish would need to spend any great length of time learning to read and write it.
b. How long do you think a person who speaks Irish would need to spend learning to read and write it?
9. *a.* You'd imagine that, when a thing was cast aside once and for all, it would not come back again with redoubled force.
b. It is just when you'd imagine a thing had been cast aside once and for all that it would come back with redoubled force.
10. *a.* I don't consider there's much difference between denying one's Faith and siding with the enemies of the Faith.
b. What difference do you think there is between denying one's Faith and siding with the enemies of the Faith?

Exercise XLVII.

(The Same.)

1. *a.* If a person is fully determined to deny me all rights I don't think he has any claim to receive any right from me.
b. If a person . . . rights, what claim do you think he has to receive any right from me?

2. *a.* They thought they had a right to be treated as well as the King of Leinster had treated them.
b. They were in the habit of satirizing any king who didn't treat them as well as they thought they had a right to be treated.
3. *a.* He thought there was I don't know what there.
b. I don't know what he saw or what he thought was there.
4. *a.* The nurse thought she was needed longer than she really was.
b. She remained longer than she thought she was needed.
5. *a.* Her mind was so much unhinged with love of you that I never thought she could do such a thing, whatever happened her.
b. Her mind . . . of you, that she did a thing I never thought she could have done whatever happened her.
6. *a.* He thought it would be useful for him to send the messages round like this.
b. He sent the messengers round like this just as he thought would be useful for him.
7. *a.* Saevius' letter, which the Senator in question read before the Senate after a few days, had come to him, he said, from Faesulae.
b. After a few days he read before the Senate Saevius' letter which, he said, had come to him from Faesulae.
8. *a.* He considered that every one of those, either on account of his evil deeds, or of the loss of his property, was a fit subject for the revolution.
b. At the same time Lentulus was in Rome, and in accordance with orders received from Catiline, was engaged, either personally, or through his emissaries, in coaxing into the conspiracy everyone whom he

considered, either on account of his evil deeds, or the loss of his property a fit subject for the revolution.

9. *a.* You think I am one that I am not.
b. I am not the person that you think I am.
10. *a.* It was thought that the school into which the lad was put was suited to him.
b. The lad was put into the school which it was thought was suited to him.

Exercise XLVIII.

(The Same.)

1. *a.* If the people who have come here are sent home without giving them any satisfaction whatever, I think the people who sent them will do something desperate.
b. If these people are sent home without giving them any satisfaction what do you think the people who sent them here will do ?
2. *a.* Everyone knew that the war was coming, and everyone was asking himself how many men he should have to muster for it.
b. Every day some prince arrived, with a query as to the quota he should be required to muster for the war which everyone understood was coming.
3. *a.* He feared that his friend had acted treacherously towards him, and this fact was worrying him exceedingly.
b. The treachery of which he feared his friend had been guilty was worrying him exceedingly.
4. *a.* He hoped everything would turn out exactly as it did.
b. Everything turned out exactly as he hoped it would.
5. *a.* The others did not think they would see him as soon as they did.

- b.* They saw him coming towards them long before they thought they would.
6. *a.* He said the enemy were thinking of doing something terrible.
- b.* What did he say the enemy were thinking of doing?
7. *a.* If I thought that anyone would make any attempt to stop the work I should do my best to keep it from everyone.
- b.* I did my best to keep it from everyone that I thought would make any attempt to stop the work.
8. *a.* They said there ought to have been more of them there than there were.
- b.* There were not as many of them there as they said there should have been
9. *a.* I tell you I have undertaken a certain obligation in regard to Irish, but it has nothing to do with this matter.
- b.* This matter has nothing whatever to do with the obligation which I tell you I have undertaken.
10. *a.* They hoped that Irish would die when people began to teach it, but when they found it wasn't dying they issued a rule designed to stop the teaching, fearing that this teaching might do harm, other things being neglected on account of it.
- b.* When they found that Irish wasn't dying when people began to teach it, the rule which I said above had been issued was put in full force.

Exercise XLIX.

(The Same.)

1. *a.* I maintain that this sort of Irish should not be put in books for the people, and I think too that the other

kind would be too hard for them yet, and that it therefore should be excluded also.

- b.* I should put into it the sort of Irish which I consider ought to be put in books for the people, and I should exclude from it the sort I think would be too hard for them yet.
- a.* You would like people to be kind to you as you are to them.
 - b.* Be kind to people as you would wish them to be to you.
- a.* I shouldn't wish people to do to me what I ought never to do myself.
 - b.* What I shouldn't like people to do to me I ought never to do myself.
- a.* I tell you meditation on the pains of hell is calculated to cure one of a sinful inclination.
 - b.* If meditation is so painful now what think you will hell-fire be hereafter?
- a.* I am certain I ought to have everything done well against the coming of death.
 - b.* When I have everything done as I think I ought to, I see clearly that I have nothing done.
- a.* Thou wouldst have a pleasing ointment poured upon Thy Sacred Feet.
 - b.* Heartfelt contrition is the pleasing ointment which Thou wouldst have poured upon Thy Feet.
- a.* I desire all glory and all honour to be rendered to God.
 - b.* If a man is guided by grace it is to God he would have all honour and glory rendered.
- a.* He says that Cormac arrived soonest.
 - b.* Who does he say arrived soonest?
- a.* I tell you I should rather learn Irish than any other language.
 - b.* Which language do you say you would rather learn?

10. *a.* Don't tell me this is the man who did such an ugly deed.
b. Is this the man who, you say, did such an ugly deed ?

Section IV.

(Treble, Quadruple and Quintuple Relative Clauses.)

- 1^o. 1^r minic nuair 1^r r1a 1^r d6ic leat a b1m-re uair 5upb
 ead 1^r 51or1a b1m 1u1t (Im. 160).

Here we have 3 relative clauses combined :—

- | | |
|--|--|
| (a) an uair (nuair) 1 ^r r1a | } It is clear that the
meaning of the first
and last is influenced
by that of the second. |
| (b) „ „ 1 ^r d6ic leat | |
| (c) „ „ a b1m-re uair | |

But this dependence in thought is not clearly expressed.

If we begin the above with the words—*Cao é an uair adubairt 1^r r1a*, etc., we have a *quadruple* relative construction. If we wish to say in Irish—“ What think you did he say he thought would suit the school best ? ” we shall have *quintuple* relative construction, five relative clauses being ranged side by side in one sentence :—

- (a) Cao é an fuo 1^r d6ic leat ?
 (b) „ „ „ „ a 1u1airt ré ?
 (c) „ „ „ „ 1o mear ré ?
 (d) „ „ „ „ ab 'feair ?
 (e) „ „ „ „ a d'oirfead 1o'n 1coit ?

It will run as follows in the actual sentence :—

- 2^o. Cao é an fuo 1^r d6ic leat adubairt ré 1o mear ré
 ab 'feair a d'oirfead 1o'n 1coit ?

Here the meaning of the last question involved is influenced by the other four.

- 3°. *má bíodair ollamh poimhir rin ar gac aon níos a d'éanamh ar an gcuma ba dóic leo do b' fearr a dtairneadh léi, bíodair ní ba tuisce na d'airí rin éiríse (n. 95).*

Here we have the three relative clauses:—

- (a) *ar an gcuma ba dóic leo.*
 (b) „ „ „ do b' fearr.
 (c) „ „ „ a dtairneadh léi.

- 4°. *Bí túil ag na fearairí go léir gac gno a d'éanamh ar an gcuma ba dóic leo do b' fearr a dtairneadh léi.*

- 5° If we want to say in Irish—"In what way do you think he said they thought things would best work out at a profit for them?" we shall have a series of FIVE relative clauses:—

- (a) *Cao é an cum a ir dóig leat? (lit. What way*
 (b) „ „ „ „ *adubairt ré? do you think*
 (c) „ „ „ „ *do meairdair? likely?)*
 (d) „ „ „ „ *ab' fearr?*
 (e) „ „ „ „ *n-a maird an rgeal i*
adubairt dóig?

In the completed sentence it is to be noticed that the oblique relative of the LAST question involved, is transferred to the FIRST question, thus:—

Cao é an cum a n-aR dóig leat adubairt ré do meairdair ab' fearr a maird an rgeal i adubairt dóig? (Cf. p. 90 and Ex. 7°, p. 130).

- 6° Cf. C.D. 41.—"ní baogal ná go maird an tóir ra tpeo baili ba tuisce 'nar dóic leo a tiocfaí ruar leo."

Here there are three relative clauses:—

- 1°. *ra tpeo baili ba tuisce (Rel. understood).*
 2°. „ „ „ *ba dóic leo (which they thought likely).*

3°. ra tpeo baill n-a ttiocfaí ruar leo.

(Observe that the oblique relative is necessary here if the clause stood by itself. In multiple relative construction, however, the oblique rel. is shifted to the “tói” clause, and the direct relative which belongs naturally to that clause is transferred to the ttiocfaí clause.

Exercise L.

(Treble, Quadruple and Quintuple Relative Clauses.)

- 1°. When does he say she thinks you are farthest away from them ?
- 2°. I tell you that this is the way he said he thought would best please all concerned.
- 3°. We are all anxious of course to study Irish in the way which we believe will bring us to a knowledge of it soonest and best.
- 4°. Who, think you, did he say they thought would be the best to do the deed ?
- 5°. What did he say you would wish me to do for you ?
- 6°. Which of the two did they say they would wish him to release ?
- 7°. This is the greatest oath which he swore to our father he could give us.
- 8°. These are the greatest things we heard you did in that place.
- 9°. This is the person to whom I think he pardoned most.
- 10°. Who do the people say he thinks I am ?
- 11°. He asked me which of these three I thought he would say was neighbour to him that fell among the robbers

Section V.

Double Relative.

Apparent Exceptions and Abnormal Usages.

We sometimes meet sentences in which we find a *so*. *sur* *na* *c*, or *na* *r* clause unexpectedly, in view of what has been said about double relative construction. It is necessary to discuss the various cases which may turn up :—

- 1°. *An té a* *deir* *r* *b*-*re* *sur* *b* *e* *bu* *r* *n* *o* *i* *a* *e* (John viii. 54).

Here the *sur* clause may be explained and defended on two grounds :—(a) to avoid the somewhat unusual *r* *r* *bu* *r* *n* *o* *i* *a* (with omission of pronoun—see p. 45) ; (b) *a* *deir* *r* *b*-*re* has the force of “ of whom you say.” Though formally the relative is accusative it has the force of a genitive, and in this case we shall find that the double relative construction is not permissible. When the 1st clause has a genitive relative a conjunctive clause is required afterwards either as the object of the transitive verb of the 1st clause, or as the subject of the 1st verb (if it was “ *r* ”). E.g., “ *S* *i* *b* *e* *a* *n* *t* *e* *n*-*a* *r* *o* *i* *s* *t* *e* *a* *t*-*r* *a* *n*-*a* *t* *a* *o* *b* *sur* *r* *u* *s* *a* *b* *n* *a* *o* *a* *l* *l* *e*.” “ This is the person OF WHOM you think, etc.

- 2°. *C* *a* *n* *a* *b* *r* *t* *o* *i* *l* *t* *e* *a* *t* *so* *n*-*o* *l* *l* *m* *h* *o* *c* *a* *i* *m* *i* *r* *e* ? (Luke xxii. 9).

This is only an apparent exception. The “ *so* ” is relative, not conjunctive. The two clauses taken separately would be :—

(a) *C* *a* *i* *o* *n* *a* *b* (i.e., *C* *a* *n* *a* *b*) *r* *t* *o* *i* *l* *t* *e* *a* *t* ?

(b) *C* *a* *i* *o* *n* *a* *b* *so* *n*-*o* *l* *l* *m* *h* *o* *c* *a* *i* *m* *i* *r* *e*. (For “ *so* ” here one could of course say either *a* (unusual in Munster, however) or *n*-*a*.

- 3° *Níl éinne ir fearr gur eol do ran ná mar do b eol duite é* (TBC. 1).

Only an apparent exception : *gur* is the relative, *not* the conjunction. The two clauses are :—

- | | |
|--------------------------------|--|
| (a) <i>Níl éinne ir fearr.</i> | } Meaning of the
second of course
is influenced by
the first. |
| (b) „ „ <i>gur eol do ran.</i> | |

- 4° *Tá buairt mhór éom taidíte orm,—buaire náir mearar riad gur b'féidir a leitéir do taidt ar mnaoi* (TBC. 133).

Various explanations of *gur* are possible :—

(a) *gur* may be taken as gen. relative ; *buaire gur b'féidir a leitéir do taidt ar mnaoi*—is quite a normal relative construction.

(b) *náir* may be the negative conjunction (*buaire (éom tnom ran) náir . . not the negative relative.* In this case there is no room for double relative construction ; *gur* = conjunction.

(c) *náir* may be the negative GENITIVE relative (with easy ellipsis of *n-a taid*) and in this case also double relative construction is not permissible—(see case 1°) ; *gur* would then be the conjunction.

- 5° *Do fuair do bainne na mbroc, ruo ba doic le haoinne r.áir b'féidir a b' fadail, pé cuairt a déanfí do* (S. 63).

Only an apparent exception, *náir* is the negative *relative* (genitive), not the negative conjunction. Observe, however, if one said *ruo gur doic . . the following náir* would then be the conjunction, because *gur* would be genitive relative (with ellipsis of *na taid*). (See 4°, 9° and remarks under case 1°).

- 6°. *b'féiríor go b'féarfa-ra a innínt uáinn . . . cao é an tneó baill n-a mbeaó aon deallraí go dtiocfaimí riar leir an rgeal* (S. 202).

Here we may take "go" as the conjunction; as the relative in the first clause is DATIVE and the sense of the clause incomplete, the conjunctive clause is required to complete the sense. *This case differs from the next one and from example 5° on p. 126, in both of which there is TRANSPOSITION of direct and indirect relatives.*

- 7°. *Ói saó aoinne as breicniú na h-aimríne n-ar dóic leo a beaó an t-áir-Rí 7 a cuallacó as teacó a baile* (n. 210).

The two relative clauses here are :—

(a) . . na h-aimríne ba dóic leo (*lit.*, the time they thought likely).

(b) na h-aimríne n-a mbeaó .

We have double relative construction, but what is peculiar is that we have inversion of the direct and oblique forms. Cf. next case.

- 8°. *Cao é a mínicíge do riarar é ran áit ná mearar a geobáinn é* (Im. 187).

This looks abnormal, because the second clause could not stand by itself—*ran áit a geobáinn é*, would not be correct. Cf. Ex. 6, p. 126. It is more abnormal even than the second clause in No. 7°, because there one could conceive the direct relative being used even if the clause stood by itself, inasmuch as it is a *temporal* clause—(see p. 87). The explanation is that here again we have *inversion*. It would be quite normal to say *ran áit DO mearar n-á fuiginn é*. When the negative relative is shifted to the first clause, the direct relative of that clause (which is

regular) is shifted to the second (where, if separate, it would be absolutely wrong).

- 9°. CAO É AN bhuí a bí aS amháid leir an ruit a deir ré . . . de'n ruo sur dóic le haoinne SO n-éirfeadh ré a beal na t-aoib? (II. 299).

The so may be explained in two ways:—(a) sur is gen. relative (influenced by na t-aoib at the end) and so SO is the conjunction—(see case 1°). (b) sur may be the *conjunction* (de'n ruo [a bí côm náirfeadh ran] sur . . .) and so of course there is no room for relative construction at all. Observe that one might have said—De'n ruo ba dóic . . . in which case SO would be genitive relative. Cf. case 5° and remarks.

- 10°. Tá an obair déanta aSam so oí ro ar cúma nár mear doinne i t-urac bairra surb féidir i déanam (S5. 113).

Three possible explanations:—(a) nár = genitive negative relative with na t-aoib understood, and so sur is conjunction (case 1°). (b) If nár is accusative then sur can be taken as virtually gen. relative, in as much as i déanam is equivalent to a (gen.) déanam—(see p. 85). (c) nár is the negative *conjunction*, and so there would be no relative construction at all.

- 11°. 1r minic a deir duine i t-aoib póirta an ruo a ceap ré ná déanfaid ré coirde (S5. 110). This is quite regular. ná is the negative *relative* (not conjunction). If the negative were put with ceap (as it might be) the sentence would run—nár ceap ré a déanfaid ré.

- 12°. Cúin fad t-íre n-ar dóic léi so bfaidh sí a beas nó a mór o' don ruo i bfuirm nirt (II. 251). Here the

two relative clauses, taken separately, would be normally—

(a) cun gac tife ba d'óic léi,

(b) „ „ „ go b'fagad rí . . . (or n-a).

When the second clause is oblique temporal, or oblique local, there is a tendency to transfer the oblique relative to the *ir d'óic . . .* clause, and use the direct form with the temporal or local clause (cf. cases 7° and 8°). Here, while the first clause *has* the oblique relative, the second one retains it also. Or the 1st clause being incomplete in sense *go* may be conjunction. Cf. case 6°, p. 130.

When the first is a comparative or SUPERLATIVE clause it is usual to leave the direct relative in it. Cf. Examples H 2°—5°, p. 92).

13°. An fuo **sur** meapair sur fuo fóganta é (Im. 120).

Whether we understand the first **sur** as conjunction, or (with ellipsis of *na taob*) as gen. relative, the second **sur** *must* be the conjunction; there is no room for relative construction at all. An alternative construction of course would be—*an fuo do meapair ba fuo fóganta* (Double Relative).

14°. Agus go deimhin ir as cáinead a céile a b'io ríad nuair ir d'óic leo go mb'io ríad as molaad a céile (Im. 206).

Here apparently the **nuair** clause is not FELT as a relative clause, although *de facto* it is one. The stress is not upon *the point of time*, but upon *what they think* at that time. If we wished, not so much to contrast what they are ACTUALLY doing with what they THINK they are doing, but rather to point out that it is JUST WHEN they think they're praising one another, they are actually indulging in blame, we should use the double relative construction :—*nuair*

ir tóic leo a b'íod riad as molaó a céile ir as cáinead a céile a bíod. *This is a very good example of the beautiful subtlety of Canon O'Leary's Irish.* Cf. also Im. 40:—bímíod go minic as gáirí nuair ba éapc SUR as sol a beimír. Here the stress is on the contrast between laughing and crying—"we often *laugh* when in all reason we ought to *weep*." But if the stress is upon our laughing JUST WHEN we ought to cry, the Irish will run—bímíod go minic as gáirí an uair ba éapc a b'eimís as sol.

REMARK I.

Double Relative Construction occurs after such expressions as the following, when THEY are relative:—

1°. do ceapad (any tense of course).

2°. ir tóig le „

3°. do meapap, etc. „

4°. doéapainn „

5°. a tuisim „

6°. ba toil le „

7°. ba mair le „

8°. ir fearp „

9°. map a éionn rib „

REMARK II.

The following combinations may occur:—

- 1°. Direct Relative (Nom. or Accusative) in both clauses.
- 2°. Direct in first (compar. or superl. clause); indirect in 2nd.
- 3°. Direct in both **for indirect**. (See exception H., p. 92, and remarks).
- 4°. Direct in first; direct for indirect temporal in second (See ex. under 14°, above).

5°. Direct in first ; indirect in 2nd. (Interrogative Sentences. See p. 139).

6°. Indirect in first,; direct in 2nd. (By an INVERSION for direct in 1st + temporal oblique in 2nd. See Ex. 7°, p. 130).

7°. Indirect in first ; direct in 2nd. (By an inversion for direct in 1st + indirect *local* in 2nd. (See Ex. 8, p. 130).

8°. Indirect in both. Abnormal. (See Ex. 12, p. 131).

Section VI.

Negative Relatives.

The negative particles *ná*, *nac*, *nár*, besides their *conjunctive*, have also a *relative* value. The following exx., arranged according to case, will make the matter clear :—

I. Nom. (or Gen.) :—

(a) *Ar bail do teartócað ruo éigin uata nárb' féirín a v' fágaíl* (S. 3).

Here according to the way *a v' fágaíl* is understood *nár* will include either the Nom. or Gen. Relative ; if *a v'* is merely the preposition *do* (duplicated in each of its two forms) then the Rel. is of course Nom. If it be the gen. pron. *a* (with *v'* as phonetic padding) then the relative is gen.

(b) Sometimes of course there is no such ambiguity :—

Sin ruo ná raib ann tem' tinn-re (Nom.).

(c) *Meapaim gur mian é nac féirín a v' fágaíl* (S. 52). Nom. or Gen. See remarks under (a). It is only with the NEGATIVE relative that this ambiguity can exist. Also there would be no ambiguity if the preposition *do* were used simply in that form. When the sentence is affirmative the form used determines the sense both of the relative and the particle

Δ (or Δ 'ó') ; mian ír ead é sup fúiríte Δ 'ó' fadait—can only have *one* meaning (Gen. Rel.). Similarly mian ír ead é 'ó b'fúiríte Δ' 'ó' fadait—can only have one meaning (Rel. nom.).

(d) Sin ceirt nac fúiríte Δ réirtead (S5. 53). Ambiguous construction. Rel. may be nom. or gen. according to the meaning attached to Δ.

II. Genitive.

See examples under I. Of course as in the case of the Nom. we sometimes have a quite unambiguous genitive :—

Ruó ab ead é NÁR fad ladbairt na tadb.

III. Dative.

(a) Ba teacairtead é NÁR fad ladbairt na tadb (TBC. 5).

(b) Deineadair mairnt cainnte, cainnte NÁ mairt puinn
puime d5 doinne acu innti (S. 129).

IV. Accusative (or Gen.).

(a) Sar ar deinead an teide rin bí cuadatan 7 brút 7 feiðm ar ultaid NÁ fadairt Δ fadairt puinn eile daimprie (TBC. 246). If Δ = the prep. 'ó then the rel. is accus. governed by fadairt (and fadairt dat. governed by Δ). But as cuadatan 7 brút 7 feiðm may be taken closely together Δ might be the gen. Δ and then the rel. would be genitive (and fadairt would be accusative governed by fadairt).

(b) Odbair ab ead í NÁ fadairt Δ cup uaim (MSF. 160). There is the same ambiguity of construction here. If Δ = 'ó then the rel. is accusative and cup is dative ; if Δ is the gen. pron. then the rel. is genitive and cup is accusative.

(c) Cusar fé ndeara go minic folmar éigin NÁ fadairt Δ cuirte inr na gnótaib cpeioim Δ bioð ar riúbal aige (n. 169).

(d) 'ó meadairt rin Δ tadbairt ar an ríogad ro le bréig, le geallamaint NÁR meadairt Δ cónlionað.

If Δ = the prep. 'ó, and meadairt is understood autono

mously, then the rel. is accusative, governed by *meapad*, (Nom. if *meapad* is understood as a passive) and *cómlíonad* is dat. If *a* = the gen. pronoun (the gender of *bhéis* and *geallamaint* is no obstacle to its being so considered—see p. 217) then the rel. is gen. and *cómlíonad* is accus. governed by *meapad*, if the latter is understood autonomously; if it is understood passively, of course, *cómlíonad* will be Nom. The virtual gens. 50, 51 (p. 102) *n-á*, *n-ar* (p. 106) are paralleled in the neg. rel. in the following sentence:—*níl bacad fa tís rin nár b'éigean reirreac do sháil cun é tadbairt adaire ón scoil* (Cl. 7). Here *cun é tadbairt* is equivalent to *cun a tadbairt*, and so we may look upon *nár* as gen. neg. relative: "for the bringing OF WHICH it was NOT . . ."

Section VII.

Comparative and Superlative Adjectives.

Formally there is no such thing in Modern Irish as a comparative or superlative adverb. In O.I. the comparative and superlative of adjectives were changed into adverbs by prefixing the dat. sg. of the article, e.g., *int serbu* = more bitterly, *ind lugu* = less, *in máam* = mostly. This construction has become obsolete, and all comparative and superlative forms are now *formally* adjectives, though *virtually* they may be adverbs. They can never be *parsed* as adverbs. Hence we frequently have to use *the double relative construction* to express the English comparative and superlative *adverb*. E.g., "No one knows better than you how to do that" is in Irish—"níl éinne is fearr surb eol do cionnur é riú a déanam ná mar is eol duitre é," where *fearr* is of course an adjective (formally). Similarly "the work he knows best" is in Irish "*an obair is fearr atá*

ΔΡ εΟΙΛΥ ΔΙΞΕ" (S. 34), where again *ῥεαρη* must be *parsed* as an adjective.

Even in such a sentence as—τά ῥε νίΟῤ ῥεαρη ἀνοίῤ ná μαῤ το οἱ, "*ῥεαρη*" is an adjective. (NíΟῤ of course is not a part of the adjective at all).

Exercise LI.

Comparative and Superlative ADJECTIVES.

(Double Relative.)

- 1°. He told me he would come whenever it suited my convenience best.
- 2°. The best tradesmen came to *him* because he fed and paid them best.
- 3°. Where is the man who has to fight harder than he who's trying to keep himself in subjection ?
- 4°. Nothing he brought with him caused more surprise than a set of cloth of gold vestments which you'd have thought was made of pure gold it was so beautiful.
- 5°. If there's one thing which more than another surprises me in the matter of the Irish language it is the extraordinary good sense displayed by the people who are directing the work.
- 6°. He is still without the one thing which he needs most.
- 7°. Those who advance furthest in the spiritual life oftentimes meet with the heaviest crosses, because through their great love for God they feel separation from Him most keenly.
- 8°. Nothing satisfies a man more than to realise that his will is in accord with God.

forms are corruptions of the true idiom, and are highly undesirable. They allow such questions as—Cia leir **ATÁ** ré **AS** cainnt? Cia éuise éirpeann tu na leabha ran? Cad air **ATÁ** ré **AS** tráct? W. Munster, Connaught and Ulster are against these forms. And even if they were not we should strongly object to them on the ground that they would frequently destroy the distinction between single and double relative clauses, and make it impossible to differentiate pairs of sentences with quite distinct meanings. E.g., the sentence :

(a) Cad éuise **ADUBAIRT** rí ná raib don maid innti?

has quite a different meaning from—

(b) Cad éuise **SO** ndubairt rí ná raib don maid innti?

(a) is a **DOUBLE** relative question including the two relative clauses :—

1° Cad é an fuo **A** dubairt rí?

2° „ „ „ „ ná raib don maid innti éuise?

and means—**What did she say she was no good at?**

(b) On the other hand is a *single* relative question the full form of which would be—

Cad é an fuo **SO** ndubairt rí ná raib don maid innti éuise? and means simply—

Why did she say she was no good?

To allow the direct form of relative where the meaning of (b) is intended is destructive of the language and should not be tolerated.

Similarly the two sentences—

(a) Cadoin **ADUBAIRT** ré **A** beaó ré ann?

(b) „ „ „ **SO** mbeaó ré ann?

are quite different in construction and meaning; (a) is a double relative sentence, involving the two questions :—

1°. Cadoin **ADUBAIRT** ré? (i.e., ca tan **ADUBAIRT** ré =

What time did he speak of?)

2°. *Cátoin a bhead ré ann?*

and means—When did he say he would be there? (referring to the time of his **being there**, not to the time of **his making the statement**.)

Whereas (b) is a single relative sentence, meaning—

On what occasion **did he make the statement** about his being there (**at some time or another not referred to in the question at all**.)

Again (a) *Cad n-a éadob a'óeir ríob go mbíonn buaiream oíadib?* is a **double** question involving the two relative sentences

1°. *Cad (é an ríob) a'óeir ríob?*

2°. „ „ „ „ go mbíonn buaiream oíadib na éadob?
and means—

About what do you say you are troubled?

whereas (b) *Cad na éadob go n'óeir ríob go mbíonn buaiream oíadib?* is a single question, meaning simply—

Why do you make the statement that you are troubled?

A most important idiom is here at stake. We must allow no tinkering with it.

Exercise LII.

Interrogative and Relative.

(Single Relative Clauses.)

- 1°. You know very well for whose sake I have lost both my riches and my reputation.
- 2°. How surprised they would have been had they known whom he was expecting.
- 3°. I cannot make out why you said it at all, or to whom you are referring.
- 4°. Who *is* this man whom so many people seem to know so well?

- 5°. She didn't tell me at all who it is she knows so well in the city.
- 6°. He didn't care who it was he took the goblet from as long as he got the drink.
- 7°. When I heard this I couldn't help wondering who it was that she was so fond of.
- 8°. He told me *point blank*¹ that he *was at a loss*² to understand my motive in giving him so much money *in advance*.³
- 9°. Though she watched very carefully she was unable to discover any *specific*⁴ fact that would have enlightened her as to who the person was against whom all the mischief was brewing.
- 10°. If I were in your case I should confess at once for whose sake I had done such an unseemly action.

1. San riagal 'oo éur ann.

2. So raib teipé ar.

3. Roim

ré.

4. Áiríte.

CHAPTER IV.

The Verbal Noun.¹

Section I.

The verbal noun is a fruitful source of blundering to the learner, and of worry to the teacher. A great deal both of the worry and the blundering could be avoided if teacher and learner would remember that these forms are NOUNS, and should always be treated as such. Even teachers seem to forget this sometimes. In a book printed and published for the purpose of teaching Composition I have found the following extraordinary information (in the vocabularies):—

ἮΟ ἐλθαίρε ἀρ ἰσραῖτ=to lend.	ΔΣ ἰμεταῖτ=leaving, going.
ἮΟ λευανᾶναιτ=to follow, succeed.	ΔΣ παῖδαιτ=getting.
ἮΟ βοῖαδ=to steep (as flax).	ΔΣ πορμαδ λε ἐσίλε=grudging.
ἮΟ βεῖτ ΔΣ τεαρτβᾶιλ ὄ=to be wanted.	ΔΣ ῥαβᾶιλ ἀιρ=beating him.
ἮΟ βεῖτ τοιττεανᾶτ ἐνίγε=to agree to it.	ΔΣ βηατ ἀιρ=depending on him.
ἮΟ ἐνιτῖμ ἀμαδ=to take place.	ΔΣ βᾶιτ=cutting.
ἮΟ ἐνιρ ἀρ ἰοναδ=to dislocate.	ΔΣ ἰνβεαρ=grazing.
ἮΟ ἐοτῖγδ=to hand-feed.	ΔΣ κυρ ἁ ἐναιριτ=inquiring for him.
ἮΟ ἐλαῖτ ῥυαρ λε }	ἮΟ ἐλαῖτ ἀρ=to obtain.
ἮΟ βηεῖτ ἀρ }	ἮΟ ἐλαῖτεν=to wear.

Now one might as well give the following information, which would be equally correct,—*and equally misleading*:—

ΔΣ λεαδ= a book ; ἮΟ ῥεᾶν = John ; ΔΣ ῥιᾶμ = William
 ΔΣ τοβαρ = a well ; ΔΡ ῥιᾶδ = a mountain ; Ὀ'υαῖρ ἁ
 ἐνίγε = an hour.

There is no sense or reason in putting these nouns *in the dative case* in a vocabulary. There is just as little sense in putting the *verbal* nouns quoted above in the dative case,—as if they were never used in other cases, Nom. Gen. Accus., or

1. For formation of verbal noun see pp. 248-

in the dative with any other preposition than the one given in the vocabulary. It is infinitely more harmful indeed with *verbal* nouns, because this is just the tendency of the learner, which it is the teacher's business to correct, not to foster. It is all the worse when we find verbal nouns given in the dative,—the use of which in the dative (at least with the preposition given) is comparatively rare, e.g., (I quote from the same book):—

DO cùr ircead ar = to interfere with.

DO cromaob ar obair = to set to work.

DO luige ar obair = to set to work.

DO cornugab ar obair = to set to work.

Sometimes we find the correct form (nom.) given side by side with the incorrect (dat.):—

géillead (do) = to submit } cuir 'n-a luige ar } = persuading
DO cuir ar reitb = to evict } ag áiteam ar }

éirge ar = to cease, to give up.

ag dul i n-olc = getting worse.

The best way to realise the construction of the verbal noun is to remember that it *is* a NOUN, and may be found in the Nom. Gen. Dat., or Accus.

1°. Nom.—

(a) Ba dóbair ariúr **cailleamaint** ar a miúnead (S. 260). How could one expect a student to write such a sentence correctly if we told him in the vocabulary—DO cailleamaint = to lose; DO cailleamaint ar = to fail?

(b) So—ba maic uíom,
dul ann; fanamaint annro; imceadct;
druíodim riar; a innsint duit; a cùr 'n-a luige ort . . . etc., etc.

In many places the particle *a* has become petrified

in the phrases *a'out* and *a'beir* in the Nom. and Accus. (The particle was originally the gen. pronoun).

2°. Genitive.—

- (a) *Caílín deap CRÍUÓTE na mbó.*
- (b) *Feap innSTE ríéil.*
- (c) *Cearo DÉANTA cpoacán gcríao (K.).*
- (d) *Táim cun a DÉANTA anoir.*
- (e) *Bí ré oíneac cun imtíSTE.*
- (f) *Bíorap ollam cun gLUaISTE.*
- (g) *Cuair ré cun CómnuirÓTE iScapannaum (CS. 8).*

Exceptions :—The Genitive form is not used :—

1°. In phrase nouns :—*In-aíao gac capao 7 a'pú oá o'céigeao ar an gceol céirdeao a comérom o'apú ar gLuairéacé na noaoine (S. 239).* So,—*tugéacé cun géilleao o'uaéapán (Im. 47).* *Tpéir gabáil de copao ann,* etc., etc.

2°. With proleptic *a* (contrast example o above) :—*g. 42—Tána g annro cun a íarapao ar Oia mé éogaint ar an rao gal nó mé o'fuar gailt ar an gcrúaoctan ro n-a bfuilim.*

TBC. 188—*Caó na éaoó ouit panamaint riap tpéir a paoó go o'cioepá?*

So—*Bí ré ao'iarapao a'óéanain amac cé bí ann.*

Bí ré ao'iarapao a'cupi na luige oim gup aige péin a bí an ceap.

3°. Certain nouns resist inflexion,—e.g., *cun mairéacaint, buacaint, aipéacaint.* Im. 257 :—*cun oólaip ná cun cpoirde-bpúgao. Aoimno i bfuirm TAOAIRT SUAS (MSF. 33).*

3°. Dative :—

(a) *Oo h-ópouigeao gan aoimne oe'n muinntip n-a mbeao a gcapaili paáááa acu o'iméacé on*

bpaire go dti go mbeadh an capall deanaí tabairt amaid, 7 an fear deanaí rárta (S. 211).

(b) Deinio móran daoine móran cainte, 7 dá bhris rin ní ceart a **cuir** 'n-a fcainnt ac beasán ruime (Im. 173).

(c) Do tosaigh leo ó cuirte fán leo féin **do d'éanamh** don fura cun an tosa fán do tuilleam (Im. 228).

(d) So—leabair **do léigean**, an doir **o'orrait** rgeat **do cuirgint**, etc.

4° Accusative :—

(a) ní féadfaínn a **cuirgint** cad é an bhris atá leis (S. 42).

(b) So—Dubairt ré liom—

dul a baile; **fanaíamint** annro; **imcheáit**:
dhuidim riar; a **cuir** na cómairle . . . ; a **innrint**
doib . . . a **cuir** n-a luige oíta . . . etc., etc.

In phrases like “to understand the story,” story of course is accusative governed by understand. But in the Irish “an rgeat do cuirgint” the case of rgeat cannot possibly be settled by cuirgint.

A great scholar has observed :—“An infinitive may be said to be completely formed when the nom. is no longer regarded as a case-form belonging to the nominal system, and the construction no longer follows the analogy of its original use as a noun-form : e.g., dounai, domenai : dare.” (Brugman II, 470). Again—“The infinitives which least deserve the name are the Irish because . . . they retained the construction of nouns” (Ibid, 471). We may go further and say that the Irish verbal noun SHOULD NOT BE CALLED AN INFINITIVE AT ALL.

Cuirgint is a NOUN and cannot govern rgeat; the only instances in modern Irish in which nouns govern *preceding* words are the genitives of the personal pronouns—MO capall,

á leabhar, etc., and the *governed* word is in the genitive.* The case of “ rḡéal ” in the phrase in question is determined by its relation to the rest of the sentence. If I say—

bá maic liom an rḡéal do tuisḡint

rḡéal is of course Nom. (the subject to bá,—at least the fundamental noun of the Subject). This is evident if we say merely—

bá maic liom an rḡéal.

But the addition of *do tuisḡint*, *do léigeadó*, *do rḡrḡobadó*, etc., does not affect the construction. These phrases merely tell the *purpose* in respect of which “ the story would be GOOD in my estimation.” If on the other hand the sentence is—

níor féadair an rḡéal do tuisḡint,

rḡéal is of course accus. governed by **féadair**.

Yet some of our most popular text-books on Composition tell us that even in the first case rḡéal is accusative. It is bad enough to have people **Anglicizing** our language ; but when the Anglicizers are reinforced by the “ Latinizers,” it is time to extend a helping hand to the student victim. The above phrases have been compared to the Latin accusative and infinitive. Sometimes of course there is no accusative ; and there is *never* an infinitive. The true construction is shown by such sentences as—PH. 232 “ tícad damsa comus cech *neich* (bus maith liumm) do denum a nim ḡ hi talmain.” *neich* is genitive of the neuter ní. The insertion of the relative clause doesn’t affect the matter in hand ; if we do not connect immediately cech neich do denum, we must connect “ bus maith liumm do denum ” and the relative “ á ” understood is *subject* to *búr*, NOT accusative governed by dénum (!) or anything else.

* A word like *ḡéiric* (originall *=* love of God) is only a survival.

Cf. also Ml. 42a4.—Ni guid *digail* du thabairt foraib (*digail* is *accusative* governed by *guid*). He prays not that punishment should be inflicted on them.

Ml. 103c15.—Iarsindí dob-roíga sa i m-mess fíra do brith for cách. (After I had chosen you to pass righteous judgment upon all ; mess (*accusative*)).

Wb. 10d6.—Arisbés leosom *indaim* dothuarcuin indarbe == for it is a custom among them for the oxen to tread out the corn (in *daim* Nom.). In this example, however, there could be no question, even in the minds of some of our grammarians, of making *indaim* governed by *do thuarcain*. It is the subject of the action in question, the object being *ind arbe*—see pp. 150 sqq.

So,—GM. (ZCP. II, 10) deis (o'ér) meic Dé do chur do cum báis. (Meic is gen., governed by *deis*, *not* *accusative* gov. by *chur* !)

If the sentence is “ níl aon b'neit ašam ar an ršéal do tuirgint ” *ršéal* is *dative* governed by *ar*. Even where the preposition in such cases does not inflect the noun (say of 2nd declension) it cannot be maintained that the noun is *accusative* governed by the verbal noun (!) or governed by any other word. If I were to say (as I might) níl aon b'neit ašam ar (mo b'róš do ršaoiteab) we should have here simply a *NOM.* absolute, by reason of the phrase noun. In W. Munster it is more usual to say—ar mo b'róš do ršaoiteab.

Section II.

Subject and Object of ACTION expressed in Verbal Noun Phrase.

One can sometimes avoid cumbrousness and turn the expression neatly by using a phrase containing the verbal noun,

preceded by the *subject* of the action in question, and followed by the *object*, which will of course be in the GENITIVE case. The *subject* may be a relative particle expressed or understood. Its case of course is not determined by the verbal noun. E.g.,

(a) ní tu* **ba mair liom o'fagáil báir** ar an gcuma ran.

Other examples of the construction:—

(b) 1r aic an rgeal é **tura do déanamh an tige reo** dúinn
go léir 7 a ríad ná leosrí tú féin ircead id' tís
féin! (Dp. 16).

(c) pé 'cu tá nó ná fuil, 1r í buime na Cléire ***ba mair liomra o'fagáil báir** ar doúir ran a bfeáfrá-ra
bár (S. 36).

(d) **Tura do corz do émann-tadail** ó fedaib éireann
(TBC. 87).

Exercise LIII.

Verbal Noun.

- 1°. It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven.
- 2°. Her courage almost failed her again.
- 3°. He said if they fought bravely they wouldn't allow a man of them to escape to tell the tale.
- 4°. For every change and turn that came upon the music a corresponding change took place in the movements of the people.
- 5°. I have come here to ask God to take me out of life or else to rescue me from the hard plight in which I find myself.
- 6°. If anyone hath ears to hear let him hear.

(* Rel. particle understood.)

- 7°. Orders were given that none of those who had received their money should leave the house until the last farthing had been paid and the last claimant was satisfied.
- 8°. I can't understand' the meaning of it.
- 9°. I have chosen them from the beginning without their having done anything to merit that choice.
- 10°. I should like to go home for a year or two when the war is over.

Exercise LIV.

(The Same.)

- 1°. I should much prefer to stay here for the night, than to start for home in all this rain.
- 2°. If you tell me to go I will of course comply at once.
- 3°. I shouldn't like such a thing to happen you in my house.
- 4°. If you really don't wish me to go tell your man to unyoke the horses and stable them again.
- 5°. I can easily start early in the morning if the rain has stopped.
- 6°. When I reach home safely--if I ever do---I will register a vow never to come here again.
- 7°. It may be that you intend to give me an invitation on some other occasion, but I tell you here and now that I will not accept it.
- 8°. Furthermore, when I have a party at my house you needn't expect to get an invitation from me.
- 9°. The long and the short of it is that I am persuaded that you are much too proud to treat your friends as you would have them treat you.
- 10°. I will say just one word more, that if I have inconvenienced you on the present occasion, I am determined that it shall be the last.

Exercise LV.

(Subject and Object Expressed.)

- 1°. Neither they nor their wives **would** have been satisfied that anyone but you should have settled matters between them.
- 2°. *What I have asked must be done*¹: that I should take off your head to-night, and you take off mine to-morrow night,—if you are able.
- 3°. Should your father have had no inclination to die, at the time they wanted him to die, *you think*² that Gormfhlaith would have helped him to die?
- 4°. I am surprised that he chooses these weapons.
- 5°. I see that some of you have a plan in your minds; and that *this plan is*³ that the Kings of Munster should turn their *backs*⁴ on this great host, and that we should all go home by mutual agreement.
- 6°. And the ruler of the synagogue, being angry *that*⁵ Jesus had healed on the Sabbath, answering, said to the multitude . . .
- 7°. In this is my Father glorified that you bring forth much fruit and that you become my disciples.
- 8°. It is impossible for us to go and make such a request **of** him, *after having promised*⁶ that we would bring him the money, and having failed to do so.
- 9°. They asked them *whether they would prefer*⁷ to go to celebrate the feast in Gleann an Sgáil or that Guaire should bring them the feast to their own house.

1. Use type 4 Identification.

4. Opuim láma.

5. Coirís.

7. Cía' cu ba moga leo.

2. 1r é 'oo meap.

3. Type 2 (ná).

6. Tnéir rinn śá śeallamaint.

10°. Was not *this*¹ the bargain—that I should give you as much money as would buy you leather for 13 years, and that you should come with me *at the expiration of*² that period?

When the object of the action is a pronoun then both subject and object precede the verbal noun :—*O'aoimuis ré nár' b'féirir a mair do lot toirís mé sá éabairt uaim ar ron an tsíánuisíteora* (S. 62).

Of course *mé* is here formally in connection with *beir* (so *beir* understood). If the genitive pronoun is proleptic, then of course the REAL object comes AFTER the verbal noun :—

bí fearís ar toirís mé sá éir na luise ar sur a sham féin a bí an ceart.

When the verb to which the noun belongs is intransitive the subject of the action will come BEFORE the verbal noun, when they are combined in a phrase :—

Ar m'poe leat m'pe do b'ul leat ar cuairt? (Eir. 23).

Exx. from Keating of Subject and Object expressed :—

1°. KH. II 360.—*m'pe do marb'ad na s'colla.*

2°. „ „ 362.—*s'o otiocr'ad de rin flaitear éireann do roctain a s'colinne.*

3°. „ „ 362.—*Cia an tír n-ar mair leat'ra rinn do déanam fearainn cloiríom?*

Another way of expressing subject and object of the action is—

KH. *s'o roctain team'rac d'óib' ar éabairt an a'irgí'ó bí d'ó.*

Section III.

Verbal Noun in a Passive Sense.

The verbal noun, being the *name* of the action, it is natural inasmuch as the action can be considered from the point of

view of the object as well as of the agent, that the verbal noun should occasionally be used in a passive sense. It is so used in three ways :—

1°. with **LE**: **Níl doinnib le déanam annro aghainn anoir**; **tá leitiir agham le ríobad**, cun mo mátar, etc.

2°. with **AR**: **Tá ré ar faḡail aghat**. Not as common as 1° or 3°. **Tá ré ar foḡail** = He is outlawed.

3°. with **DO**: **Cear ré ná raib don trlige b'feair n-a raḡad ré ó ainm an biceamhais do tabairt air**, ná é féin do tabairt ainme an biceamhais ar buine éisín eile (S. 166).

PH. 92. "Apair-siu tor mor do chrannaib **DO DÉNUM** co ndech-sa ind."

Exercise LVI.

(Verbal Noun in Passive Sense.)

- 1°. If thou be the Son of God command that these stones be made bread.
- 2°. It is expedient for thee that one of thy members should perish rather than thy whole body be cast into hell.
- 3°. Take heed *that ye do not¹ your justice²* before men to be seen by them; otherwise you shall not have a reward of your Father who is in Heaven.
- 4°. Gather up first *the cockle³* and bind it into bundles to burn, but the wheat *gather ye⁴* into my barn.
- 5°. *For⁵* them that sat with him at table he commanded it to be given to her.
- 6°. From that time Jesus began to shew to His disciples,

1. **Aghur ná . . .** 2. **Uur b'píoraontaḡc-ra.** 3. **An coḡal.**
4. Use **deinib . . .** 5. **Ar ron . . .**

that HE¹ must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again.

- 7°. It is better for thee to go into life *maimed*² or *lame*³ than having two hands or two feet to be cast into everlasting fire.
- 8°. His lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made.
- 9°. He commanded that something should be given her to eat.
- 10°. It were better for him that *a mill-stone*⁴ were hanged about his neck and he were cast into the sea.
- 11°. When he understood from the centurion that Jesus had died he ordered the body to be given to Joseph.
- 12°. If the householder knew at what hour the thief would come he would surely watch and not suffer his house to be broken open.

1. É péin.
múilinn.

2. Ar leat-láim.

3. Ar leat éorp

4. nóg

CHAPTER V.

(Partitive *oe*.)

The partitive uses of the preposition *oe* are important. They occur chiefly :—

1°. After adjectives or nouns of magnitude, multitude, intensity, description, etc.

(a) *lí beas oe* *reo an rgeon do cuireadhair ra leanb ro* (S. 26).

(b) *1r* { *fial*
 umal } *rtiall oe* *leathar duine eile* (Proverb).

(c) *lí beas liom oe* *fulc beic gá cur i bfeirs,*
7 annran gá maolú (TBC. 5).

(d) *San a fáid rin oe* *luigeadán na bliadhna ort!*
(S. 97).

(e) *Ar bfeoir go mbeadh ré oe mí-foirtiún air*
go rppioctadh an t-áirgeoir é, i go nbeadh ré
a leicéio oe gníom? (N. 199). Cf. *a málairt*
rin oe *rgéal*.

(f) *Toirs go mbeadh a dóicín oe* *cúram do gac*
doinne n-a cár féin (Im. 50).

(g) *1r fearr leir riú órlac dá toil féin aige ná*
bannláim d'á leat (Proverb).

(h) MSF.—60.—*Tá ré cóm. bunadpac cóm crieve-*
amnac d'fearr 7 atá le fagáil ra bapúntaét.

2°. After proleptic *a*, *ré*, *ro*; and after *ran* proleptic (or otherwise)—

(a) *Da máit an rgéal a beic oe* *tubairte uirtí*
é gá pórad (S. 112).

(b) *lí raib ré d'uain aige a tuille do ráb* (S. 88).

(c) *Beid ran oe márla 7 de gúit ar a gclú 7 ar a*

SCÁIL AN DÁ LÁ IR AN FÁIRÉ A BÉIR SRIAN AR RPÉIR
 7 DÁOINE AR TALAMH (N. 320).

(d) **CÁ SO DE DÉIRNÍGEACHT** eatorrta . . .

3°. After a negative (or **san**) with **ac** (= English "any" with negative, or "the only")—

(a) **NÍ** féicim féin **D'UAIRLEACHT** in a lán acu **AC** mórúir 7 doctígear 7 tarcuirne (S. 60).

(b) Ir tria **san** an r^{seal} mar seo **asat** . . . 7 **san de** toil **asat ac** mo toil-re (Im. 166).

(c) **NÍ** iarrann ré **de** luacht r^{asair} ná **de** tuar-ar^{dal} ar a d^{as}-oibreacha **ac** Dia féin (S. 215).

4°. Before the compound relative. (These cases can generally be brought under one of the other headings):

(a) An té ir breagha **D'Á** breacair r^{uil} tuine m^{am} ar an r^{asal} ro (S. 61).

(b) An fear ir fearr **D'Á** r^{uib} ann.

5°. After the compound relative:—(Cf. 1°)

(a) Deir Diarmuid na^c beas de seo a b^{ruil} **D'ór** 7 **D'airgead** 7 **de r^{uib}brear** aise (S. 130).

(b) Tréir ar **cu^{amair}** **de r^{uib}á** 7 **de cion** 7 **D'ann^{as}** dá céile (TBC. 165).

6°. After comparatives. (Can generally be brought under one of other headings):—

(a) An Donn Cuailgne ir ainm d^ó, 7 ir fearr **de tar^{uib}** é ná an Finnveanna^c (TBC. 8).

(b) Deir ré . . . sup^{uib} fearr **de r^{uib}gnear** ran ná don r^{uib}gnear a cur^{uib} or^{ta} le mion-cóimear^{uib} d^ó beas-bu^{uib}on^{uib} (TBC. 123).

(c) Dá m^{ear} **de duine** mé as tea^c u^{as}ta dom (Im. 36).

7°. By a sort of inversion the noun of description comes *after* *ve* :—

TBC. 94.—*Ná cuirtear teachtairne cúgam-ra le cōma ve'n trāḡar ran aifr.*

Notice that if *raḡar* comes first the genitive is more usual after it than partitive *ve*. But we say *a leicéirō rin ve cōma*, *not* *cōma vā leicéirō rin*.

Exercise LVII.

Partitive *ve*.

- 1°. There one hour of suffering will be more sharp than a hundred years here *spent in*¹ the most rigid penance.
- 2°. Give it not over until thou receivest some *crumb*² or drop of divine grace.
- 3°. He was looking at me so fixedly with his two eyes that *a certain*³ inexpressible terror came upon me.
- 4°. People say that the barony of Cooley is *wonderfully*⁴ prosperous.
- 5°. He saw a houseful of dark little folk around him.
- 6°. Our *natural reason*⁵ understands the difference between good and evil, but is not strong enough *to fulfil*⁶ all it approves.
- 7°. Who am I that I should *dare*⁷ to speak to thee?
- 8°. He is so wanting in intelligence that he has not come yet to speak to you—or to me—about the marriage.
- 9°. Before he had time to write the letter his friend arrived.
- 10°. He was the only person who had sufficient courage to come towards them and speak to them.

1. Use *ve*. 2. *mír beas*. 3. *iaimāct ve . . .* 4. Use *Δ* partitive *ve* phrase. 5. *Ciall daonna*. 6. *beairt Δ óéanna* 7. Use *vānaāct*.

Exercise LVIII.

(The Same.)

- 1°. Let us not suffer our glory to be tarnished by flying from *the standard*¹ of the cross.
- 2°. Never have any other aim but this---that thou please Me alone.
- 3°. It is good for nothing anymore but to be cast out and trodden on by men.
- 4°. A sign shall not be given them but the sign of Jonas the prophet.
- 5°. Everytime I have gone amongst men I have been a worse man on my return.
- 6°. Not on bread alone doth man live, but on every word that cometh from the mouth of God.
- 7°. For every idle word that men shall speak they shall render an account for it in the day of judgment.
- 8°. Then shall contempt of riches weigh more than all the treasures of *wordlings*.²
- 9°. And Jesus went into the Temple of God and cast out all them that sold and bought in the Temple.
- 10°. The humble knowledge of thyself is a surer way to God than the deepest search after science.

Exercise LIX.

(The Same.)

- 1°. Wouldn't it have been a much greater pity to marry them *considering*³ the *circumstances*.⁴
- 2°. It is a greater *struggle*⁵ to resist *vice*⁶ and *passions*⁷ than to *toil at bodily*⁸ labours.

1. Omit. 2. luét paogaltaicta. 3. asur. 4. an rgeal . . .
 5. Sníom. 6. Droct-mian. 7. Dubáilcí. 8. Allur a cup vóic . . .

- 3°. It were more *just*¹ that thou shouldst *accuse*² thyself and *excuse*³ thy brother.
- 4°. Is not this a greater *loss*⁴ than if thou wert to lose the whole world ?
- 5°. I consider Irish a much more precise and more melodious language than English.
- 6°. There is no other way to God than that of earnest prayer and patient suffering.
- 7°. The *tale bearer*⁵ is a worse sort of person than the liar.
- 8°. I was so situated that my only *way of egress*⁶ from the cave was to fall into the sea.
- 9°. I thought that more wonderful than all the wonderful tales I ever heard.
- 10°. This business, for badness, has beaten all previous records.

CHAPTER VI.

Noun Phrases.

When two nouns (one of which may or may not be verbal), a pronoun and a noun, or some other combination, are closely united in meaning in a phrase, the first element (or the second, if it be an adjective ; see Ex. 14°, p. 159) sometimes resists inflection (gen. voc. or dat.) when a governing word precedes. This may be called—

A.—The Bracketed Construction.

On the other hand, the phrase does not always preserve its unity in this way, but the first element submits to government. This we may call—

B.—The Un-bracketed Construction.

1. Ceart. 2. Daoirí. 3. Saorí. 4. Donar 5. Cúirí. 6. Seirí. 7. Seirí. 8. Seirí. 9. Seirí. 10. Seirí. 11. Seirí. 12. Seirí. 13. Seirí. 14. Seirí. 15. Seirí. 16. Seirí. 17. Seirí. 18. Seirí. 19. Seirí. 20. Seirí. 21. Seirí. 22. Seirí. 23. Seirí. 24. Seirí. 25. Seirí. 26. Seirí. 27. Seirí. 28. Seirí. 29. Seirí. 30. Seirí. 31. Seirí. 32. Seirí. 33. Seirí. 34. Seirí. 35. Seirí. 36. Seirí. 37. Seirí. 38. Seirí. 39. Seirí. 40. Seirí. 41. Seirí. 42. Seirí. 43. Seirí. 44. Seirí. 45. Seirí. 46. Seirí. 47. Seirí. 48. Seirí. 49. Seirí. 50. Seirí. 51. Seirí. 52. Seirí. 53. Seirí. 54. Seirí. 55. Seirí. 56. Seirí. 57. Seirí. 58. Seirí. 59. Seirí. 60. Seirí. 61. Seirí. 62. Seirí. 63. Seirí. 64. Seirí. 65. Seirí. 66. Seirí. 67. Seirí. 68. Seirí. 69. Seirí. 70. Seirí. 71. Seirí. 72. Seirí. 73. Seirí. 74. Seirí. 75. Seirí. 76. Seirí. 77. Seirí. 78. Seirí. 79. Seirí. 80. Seirí. 81. Seirí. 82. Seirí. 83. Seirí. 84. Seirí. 85. Seirí. 86. Seirí. 87. Seirí. 88. Seirí. 89. Seirí. 90. Seirí. 91. Seirí. 92. Seirí. 93. Seirí. 94. Seirí. 95. Seirí. 96. Seirí. 97. Seirí. 98. Seirí. 99. Seirí. 100. Seirí.

A third kind of noun-phrase consists of—

C.—Nouns used adverbially without prepositions.

A.—The Bracketed Construction :—

- 1°. D'airiúgear tuine gá ráb . go raib a bó 7 dá
tuirtúin as (bean an tábairne) air (S. 16).
- 2°. Fuair ré an rṑarṑn 7 ceas (taras ar) (S. 20).
- 3°. Toirṑ (an raibṑrṑar go léir a heit aise) (S. 4).
- 4°. Ó, a íora, a (ṑolur na gṑiṑe ríoruirṑe), a (ṑólár anma
an deorairṑe) ní féadann mo béal labairt leat
(Im. 141).
- 5°. Ó, a ōia, a (fuairṑear san teora) (Im. 153).
- 6°. A tṑgearna íora, a (ṑolur an tṑolur ríoruirṑe) (Im.
153).
- 7°. A (ṑálár doibinn na catarac éuar) ! (Im. 195).
- 8°. I gcaiteam (oirṑas asur don lá amáin) (Im. 118).
- 9°. Seallaim duit ná fuil don lora asam ar (i feircint)
airṑ (S. 204). Here where the first element is a
pronoun (not gen.) preceded by a prep. governing
the dative, the unbracketed construction is impossible.
- 10°. Ūi an trṑr ríogṑan amuic anṑan 7 a caogas ban
coimṑeacṑa i bṑcṑar (gac ríogṑan oib).
- 11°. Dubairt ré le (gac bean oib) reáram amuic ar aṑarṑ
na fuinneoisṑe n-a raib a fear réin lairtis de (ṑr.
21).
- 12°. Cú (an t-doinne amáin rin do cup cun cinn) (MSF. 68).
- 13°. Cú (turac a tábairt oib) ar an bṑarṑailt (Ser. 171).
- 14°. Ambara tá, torac asat orṑa go léir ac ar (Sile beas)
(S. 18).
- 15°. Cuairṑ ré amac airṑ tṑmpal (an trṑmarṑ n-uairṑ) (CS. 55).
- 16°. Cú (don ullamṑasṑ oéanam) (Ser. 2).
- 17°. Tá rí as feiteam le (clann an uile) (Ser. 87).

B.—The Un-bracketed Construction :—

- 1°. *Ṭréir diablaíodéada éigin a déanaí orda eus ré cúici ircead iad* (S. 16).
- 2°. *Nuair a táinig pí ar a glúinib éun na bpaíodéada do ríad* (S. 68).
- 3°. *Le linn na cainte rin do ríad dó d'féad ré ar míicil* (S. 74).

Sometimes we find A. and B. combined in the same sentence :

- 1°. *n. 7.—Bíodair ṭréir na manac do díbiric dšur (iad féin a daingnú ann).*
- 2°. *ḡ. 2.—Ad'iaíraíod na n-aoir do féadaint ḡ ad' iarraíod (an molaod do tuilleam).*

C.—Nouns used adverbially without a preposition :—

- 1°. *Ar táinig ḡac pí an líon a ḡeallad ?* (TBC. 37).
- 2°. *Níl pí acu náir táinig breis ḡ líon a ṭríocá céad.*

This could be explained as a *genitive relative* clause : “ there's not a king more than the complement of whose cantred has not come.” But more probably “ *breir ḡ líon* ” are used adverbially, and the sentence means : “ Not a king of them but has come WITH more than the complement of his cantred.”

- 3°. *Tá an leat-ḡéad ran ró-cad iarraáct* (TBC. 188).
- 4°. *Tá an tráchnóna buille beas ḡar ann féin.*
- 5°. *Tá ré pas beas fuar.*
- 6°. *Cearaim nac foláir nó bíor ar ma meabair ruo éigin* (S. 105).

Exercise LX.

(Phrase Nouns) A.—Bracketed Construction.

- 1°. After a little while he stopped coming.
- 2°. He gathered from her substantial knowledge of the whole business from beginning to end.

- 3°. It's an extraordinary thing that one couldn't leave home for a short space of time but you must go and get sick.
- 4°. But Jesus did not trust Himself unto them for that He knew all men.
- 5°. This shield was depriving Aodh Fionn of his night's sleep.
- 6°. He told *each of the women*¹ to stand outside opposite the window inside which her husband was.
- 7°. There's not the slightest possibility of my doing it as quickly as you think it can be done.
- 8°. I have heard people saying that he owes the lady of the hotel *about*² £200.
- 9°. The doctor told him to eat as much as he could, and gave him permission to get fat as fast as he liked.
- 10°. Because he has all that money he imagines he can do as he pleases.

Exercise LXI.

(B.—The Unbracketed Construction.)

- 1°. While saying these words he began to tremble hand and foot.
- 2°. I must not be depending on one of these little apples to relieve my thirst.
- 3°. His mother told him what Séadna had said while giving her the money.
- 4°. However this business *turns out*³ there's an *end to*⁴ Sadhbh's talk as to her having a claim on Séadna.
- 5°. It was no human being that took the mantle from you but a briar caught it *just as*⁵ the hound dragged you after her.

1. *Sácl bean díob.*

2. *Suar le.*

3. *Deire . . . ar.*

4. *Deire le . . .*

5. *Díreac le linn . . .*

- 6°. This I consider is the best way to do that work.
- 7°. He attempted in every possible way to condemn this man to death.
- 8°. She likes to know with what complement each royal leader has come.
- 9°. The cold had gripped me—just a little bit—and I was afraid of the fever.
- 10°. They had just expelled the enemy out of the country and settled themselves and their partisans on the lands vacated by them.

CHAPTER VII.

Prepositional Phrases.—Section I.

These may be either—

A.—Substantival.

B.—Adverbial.

C.—Adjectival.

A.—Substantival. A substantival prepositional phrase may be either Nom., Gen., Dat or Accus.

1°. NOM.—S. 19.—*Níorð fíú dúit gan fanmáint liom.*
Here the prepositional phrase is subject to the verb
ba.

Madh áil let gan beith a péin (Poem ascribed to Colum Cille,
Ed. Kuno Meyer, Ériu IV. 17).

2°. GEN.—*Ar feadh a bhrad; tréir a bhrad; go ceann
a bhrad; toirís (gan iad a beic ann)* (C.S. 5).

Cun (gan é déanamh) MSF. 137.

3°. DAT.—S. 130.—*Deir Diairmuid . . . sur aníor ó (in
aice an baile móir in áit éigin)* é.

C.S. 251.—*Táimpe ann ó (roimh Ábriaham a beic ann).*

MSF. 159.—*Bí cúir eile agam le (gan an rcoil do
cáiteadh cúige).*

4°. ACCUS.—*Dubairt ré liom (gan fanmáint a túille leir).*
D'órduis ré dom (gan dul a baile).

B.—Adverbial. *Dubairt ré liom, gan fanmáint le
rheasra uaim, nár mírde dom imteacht láiteach*
(Contrast A. 4°).

le neairt buile do dein ré é.

Bí ré ar meisce; rin é a bí indán duit, etc.

C.—Adjectival.

Feap **ḡan mair** ir ead é.

Duine **le Dia** ir ead é.

Feap **pé leic** mair é.

Duine **ar leat-júil**.

Mac **do tād** ir ead é.

Leabhar **uomra** é.

Δ εὐ το λεϊτ εολαα ις εαḡνα
(KH. II. 14).

But care must be taken here. One mustn't say, e.g.,
do cuir an cainnt **sa leictir** fearḡ orm, but "an cainnt
Δ **bi ra leictir** (making the phrase *adverbial*). So, *not*—do
rḡrōdar cun fir ionaid an Rí imb'lad Cliaḡ, ḡa rād leir
cail Δ **beic aige**, *but*—Δτλ imb'lad Cliaḡ. The *adverbial*
sense clings more naturally. Sometimes apparently adjectival
uses border on the adverbial :—

S. 28. Sióí annro **ar an tdaob tair uíomra** i.

Sḡ. 118. An é rin an rḡdar ṽo Δ noct an t-éitead
i ndiaid an doctúra ?

When the *noun* which the prepositional phrase qualifies is
verbal the adjectival use fades into the adverbial :—

CS 3.—An **teice cun na h-éirice**.

S. 77.—Ní mair idrad tḡeir na **cainnte** rin idir
an mairair ḡ an inḡean ḡo tḡi ḡur bainead
ḡeir . . . ar Δ mair idrig na tḡom-óáime.

Sometimes, outside the stock phrases mentioned above, the
use is clearly adjectival :—

S. 73.—Ceap micil ná **feacaid** pé eirice mair ad
é ar ceann na cailige **ra rḡeal riannaid-eacta**.

n. 120.—Ar ḡad áirto **i ḡcian** ir iḡcómḡar.

Exercise LXIII.**(Prepositional Phrases.)**

- 1°. It is great wisdom not to be *rash*¹ in our doings, nor to *maintain*² too obstinately our own opinion.
- 2°. A *pure spirit*³ tries to be free from all *self-seeking*⁴ in the works which he does.
- 3°. T. Manlius Torquatus ordered his son to be put to death, because he had fought with the enemy contrary to orders received.
- 4°. I wrote to my friend in Cork asking him to visit me *the day after*⁵ the fair.
- 5°. I don't very much like the stories in this book.
- 6°. The people in these districts don't seem to take very much interest in Irish.
- 7°. I promised to write to Diarmuid in Dublin giving him an account of those queer things in the letter from my friend in Belfast.
- 8°. The language in the letter disturbed me not a little.
- 9°. In the king's place I should certainly have ordered them *off the premises*⁶ at once.
- 10°. The account of the murder in the papers was *not exactly*⁷ misleading, still on reading it one would have been inclined to say it was no murder at all.

Prepositions.**Section II.**

The meanings of the Irish prepositions must be studied very carefully. To aid the student we give here some of the

- | | | |
|--------------------------|----------------------|-----------------------------|
| 1. Ró-obann. | 2. Seapáin. | 3. An té go mbíonn an aigne |
| glan aige. | 4. Use cpeiceamaint. | 5. Lá 'n na bánaí cpeír . . |
| 6. Cui cun riúbaíl . . . | 7. Ní hainlaíó . . . | |

more important usages—

- I. *Before* Nouns.
- II. *After* Nouns and Adjectives.
- III. *After Verbs*.

I. Prepositions *before* Nouns.

(a) The preposition *ar* :—

- 1°. Frequently modal,—to denote state or condition :
Ar *reacrán*, *ar* *meirge*, *ar* *buite*, *ar* *crocaó*,
ar *rileadó*, *ar* *deisít* (separated).
Ar *bozáó* (loose), *ar* *mihe*, *ar* *óibírt*, *ar* *tarang*
(drawn), *ar* *ionntadóib*,
Ar *eagla*, *ar* *fánaíóeáct* *aighe* (in a state of
distraction), *ar* *raio na ngráirt*, *ar* *roóar*.
- 2°. Of time :—*Ar* *ball*, *ar* *óúir*, *ar* *uairib*, *ar* *an*
neomat, *ar* *a ré a élos*, *ar* *teaáct a baile óó*.
- 3°. Of place :—*Ar* *toráé*, *ar* *deirne*, *ar* *aíadó*
(opposite), *ar* *an raogal ro*, *ar* *lár*, *ar* *muir*,
ar *tír*.
- 4°. Of the part affected (cf. 3°) :—*Ar* *éluair*, *ar*
róórnaié, *ar* *lám*, *ar* *óoir*, *óo rué ré ar éluair*
órm.
- 5°. To denote the *passive*, with verbal nouns :—*Ar*
labairt, *ar* *faéáil*.
- 6°. † In respect of, causal.—*Ar* *áilneáct*, *ar* *feadóar*,
ar *a olcar liom*, *ar* *doibnear*. *Óo éinn r*
ar mnaib a cóm-aimríne ar áilneáct 7 arí
óreagááct.
- 7°. Of measurement :—*Ar* *faio*, *ar* *leiteáo*, *ar*
óoimne, *ar* *doiróe*.

† But *le* is preferred when *AR* follows in another sense :—*Óo*
buaio ré le h-olcar AR an gceol ba ineara óár airmígear maím (Cl. 5).

- 8°. Dependent upon :—*Ar beagán fágáiltear, ar leat-láim, ar leat-íúil, ar ron Dé.*
- 9°. Of price :—*Ar céad púnt, ar rílling.*
Do dólúituis ré mé ar píniginn.
- 10°. Miscellaneous :—*Ná cuir caoi ar cáirde ; do cuirtear ar cumairce na Mairtine Muire é ; níl ar cumur dom é déanamh.*
- 11°. Of feelings, burdens, etc. (cf. 3°) :—*Tá áchar, eagla, bhrón orm. Cad tá ort ? Bí ré de crann orm . .*

(b) The preposition *ar* :—

- 1°. Modal :—*Ar easar* (disorderly), *ar ionad* (dislocated), *ar a céile* (asunder), *ar reilt* (evicted).
- 2°. Temporal :—*Ar a h-aicte, ar ro amad, ar ran amad.*
- 3°. Local :—*Ar ro go Corcais ; ar an mborca.*
- 4°. Various :—*Ar a ainm* (by an abusive name).
- 5°. Cause or origin :—*A fearg a dein ré é. Ná bí ag mairdeam ar do mairtear.*

(c) The preposition *cum* :—

- 1°. The end or purpose, the result ; (generally after verbs of motion, *metaphorical* or otherwise) :—
Cum cinn, cum toirais, cum veire, cum ruime, cum cairde, cum críce (*Raigíod ré cum críce duit* = it will turn out to your advantage), *cum glóire Dé, cum onóra na hÉireann.* So with conjunction before verbs.
- 2°. Local :—*Cum an tobair, cum na h-Éigipte.*
- 3°. Temporal :—*Cum na bealtaine ; cum go dtiocfaid ré.*
- 4°. The use with abl. of accompaniment in *go n-ionad* *réad* is confined to poetry.

(d) The preposition **DO** :—

1°. Of purpose (generally after verbs of motion) :—

Dúir (<do **fiur**) = for the purpose of finding out ; **o'féadaint** = to see. (In W. Munster the preposition in this phrase is now dispensed with, **féadaint** being used absolutely). Also in vb. n. phrases :—**rgéat do cuirgint**, **obair do déanam**, etc.

2°. Causal (frequently with confusion of **de** and **do**).

De (do) deoin ; **ooc' aithdeoin** ; **dom' doig** ; **do réir**. (Cf. L. *Secundum*).

3°. Temporal :—**Do gnaic, de (do) ríor**. (The accompanying word generally refers to time).

4°. Motion towards ; (cf. 1°) :—**Do'n tobair**. (Almost obsolete in Munster, **so, so rí, cum** and various prepositional phrases now taking its place).

5°. To denote the agent, with verbal nouns :—**Ar ceacat a bairte dom**. (Cf. L. *pugnandum est nobis*) **as tabairt an airgí do oí**.

6°. Possessive :—**Cad ir ainm duict** ?

(e) The preposition **de** :—

1°. Origin or cause :—(Cf. proleptic **de** with comparatives). **O'edgla** [with **edgla, de** emphasises the CAUSE ; **le** the *accompanying circumstances*, **ar** the *state* of the agent]. **De méir** (out of), **de báir** (as a result of), **de bhuim**. **De deargdub** (mostly of evil), **de bhrí** ; **cér' doib tu** ?

2°. Temporal :—**De ló ir o'oirde**.

3°. Of the material (as distinct from instrument) :

Lán o'uirge ; **do líon ré an corcán o'uirge**

do líon ré an corcán le cupán. Do veineadh
raḡairt de; do dein licíní plinne de.

4°. Local :—Do léim ré anuas de'n capall.

5°. Partitive :—Cuir doib, bḡaon d'uirḡe na laoi
etc.

(f) The preposition in :—

1°. Modal (of state or condition) :—iḡcór; iḡceairt;
(also ra ceairt, and n-a ceairt, = alright).
inḡán do; in-aḡrann in (entangled with);
in-aímrir (in service—cf. caílín aímrire);
in-eaḡar; 'n-a cuir a táinig ré (MSF. 179).

2°. Local :—imeairḡ; i leir; iḡcoinne; iḡroḡair;
iḡriaḡnair; in-aḡair; inḡar; iḡroḡur; iḡraḡ

3°. Temporal :—iḡcionn; ra veire; in-aon uair a
éluḡ amáin;

4°. Purpose, result :—i roḡar, i lear, iḡairḡe,
i roilear. Raḡair ré iḡairḡe duit luac nó
mall.

5°. *Comparative* with dūl, etc. :—Dūl inaor;
i bḡeāḡar, i bḡuair, iḡeo, i ḡtanaḡeāḡt,
i ḡcoḡuḡḡeāḡt, i nḡānaḡeāḡt, etc. Strictly
speaking tá ré aḡ dūl i bḡuair = it is getting
COLDER; tá ré aḡ éirḡe ruar = it is getting
COLD. Cf. 4°.

(g) The preposition le :—

1°. Local :—le hair, le coir, leir an bḡalla (on the
wall, of things HANGING), leir an aill (over
the cliff, of anything FALLING, or HANGING).

2°. Temporal :—le raḡa, le ḡair, le veíḡeannaḡe,
le mí, le linn.

3°. Cause, or accompanying circumstances :—le d'

toil, le toil a céile, le neart feirge ; tascann
maic le cáirde ; le h-eagla.

4°. Instrumental :—le rcin, le peann, le cloirdeam,
le lám-láirín.

5°. Object, result :—le fuact 7 le pán ; le filirdeact,
le h-aghaid.

6°. To denote the *passive* with transitive verbal :—
le faghail, le dēanam.

7°. To denote purpose or futurity with noun of in-
transitive verb :—le teact, le dul a baile, etc.

8°. With adjectives denoting likeness (and analogic-
ally) unlikeness, instead of O.I. rri :—Cormaid
le, etc.

9°. With nouns and verbs of addressing, listening
(for older rri) :—labair le, éirteact le.

10°. Ownership : subjectivity :—lr liomra é. lr
dois liom ná tiocfaid ré.

In reference to (2°) above notice the difference in meaning
between—

Táim annro le reactmain ; bíor ann le reactmain
nuair a táinig feir dan

O'fannar ann **ar fead** reactmaine

fannad ann **so ceann** reactmaine eile.

1 mē na reactmaine bead as iarsad.

Ragad a baile **1 scionn** na reactmaine rin.

Asur tiocfad tar n-ar **treir** reactmain a caiteam
ra baile.

In le reactmain we are looking back upon the period *just*
spent.

In ar fead reactmaine we are looking back upon or forward
to a period, but not in connection with the present moment =

for the space of a week. There is frequently the same relation between **ar feadh** and **go ceann** as there is between **tréir** and **iscionn**.

Go ceann *readmáine* = “for a week,” looked at from the beginning.

I scionn *readmáine* = “after a week,” looked at from the beginning.

Tréir *readmáine* = “after a week,” looked at from the end.

Irit, or **i scaiteam na** *readmáine* means in the course of the week, during the week.

The earlier use of “*le*” to denote the agent with passive verbs is to be discountenanced in modern Irish. In W. Munster it is never used by good writers and speakers; “*le*” is best reserved to express the “*instrument*.”

(h) The prep. **ó** :—

1°. Local separation :—**Ó Corcaigh go b'lae Cliaé.**

2°. Temporal separation :—**Ó fóin ; fao ó ; ó ainriar
páorais i leic.**

3°. Agent (with passive) :—**Do noirtonigeadh ó Óia
é** (developed from 1°).

4°. In general, the origin, cause ; motive of an action :
(developed from 1°).

Tugann ré uaid a lán airgid fae bliadain.

**Ón iomao dúil in airgead ir eadh tagann an t-
aimleap go minic.**

(i) The preposition **mar** :—

Chiefly in such phrases as—**mar geall ar ; mar bárr
ar fae n'odonar.**

(l) The preposition **ór** (mostly pronounced **ar**, except in
ór áir, ór íreál) :—

In ór cómair, ór áro, ór íreall, ór cionn, etc.

(m) The preposition *fé* :—

1°. Of motion :—*fé*n tucadh ; *fé*'n gcnoc ruar. Cf. L. sub, Sansk. úpa.

2°. Of time :—*fé* maidin (before morning) ; *fé* láthair (at present).

3°. Of place :—Amuis *fé*n rpeir ; *fé* luige na gheine.

4°. Modal :—*fé* féan, *fé* fionar, *fé* bñon, *fé* bñaca an bonair, *fé* glar (cf. 3°).

5°. Special :—*Tá*'n goir *fé* pñáclá ; cuirim *fé* suirde an pobuil (pray publicly for).

*Fo*ga do éabhairt *fé* (to attack). Cuiradh *fé* gnádo ragsairt mé (MSF 106).

6°. Partitive :—*San* a cúis fícró *fé*n gcéad locáirte ó'fagáil uaid (MSF. 167).

7°. Multiplicative :—*fé* óo, *fé* trí, etc.

8°. Causal :—*Cao* fáir érucláig 'Dia rinn ?

(n) The preposition *fan* (formed from *ar* *feadh* na, *ar* *feadh* an) :—

1°. Of time :—*Fan* na haimríre.

2°. Of place :—*Fan* an fálla, *fan* an úrláir, *fan* bóthair.

Sometimes with accus. of pronoun :—*lad* as gluar-
reacht *fan* é (MSF. 88).

(o) The preposition *um* :—

1°. Of time :—*um* hnoilais, *um* éráctnóna.

2°. Causal :—*um*ime rin.

3°. Local :—*Cuir* *fé* uime a cúro éadais.

II. Prepositions after Nouns and Adjectives :—

1°. **ΔΙΡΕΔ** ΔΡ—Im. 36. **ΝΙΟΡ** ΡΑΣ ΡΑΝ ΙΔΟ ΞΑΝ ΒΕΙΤ . . .
 ΞΟ Η-ΑΝΔ-ΔΙΡΕΔ ΟΡΤΑ ΡΕΙΝ.

Also **ΔΙΡΕΔ** ΟΟ. ΔΙΡΕ ΟΟ : ΤΑΒΔΙΡ ΔΙΡΕ ΟΟΟ' ΞΝΟ ΡΕΙΝ.
ΔΙΤΗ ΔΞ . . . ΔΡ : ΤΑ ΔΙΤΗ ΜΑΙΤ ΔΞΑΜ ΔΙΡ.

2°. **ΒΡΙΞ**, **ΟΙΑΛΛ**, **ΜΙΝΙΟΥ** ΙΕ ; **ΒΡΙΞ** ΙΕΙΡ, the *meaning*, force of it.
ΟΙΑΛΛ ΙΕΙΡ --the *sense* of it ; **ΜΙΝΙΟΥ** ΙΕΙΡ, the interpretation of it.

ΒΕΑΣ ΙΕ . . . ΟΟ (with the usual distinction between the subjective (ΙΕ) and the objective (ΟΟ) : **ΝΙ** **ΒΕΑΣ** **ΛΙΟΜ** **ΟΟΙΘ** Ε.

ΝΙ **ΒΕΑΣ** **ΛΙΟΜ** ΟΕ. **ΝΙ** **ΒΕΑΣ** **ΒΟΥΤ** ΡΑΝ.

ΒΡΕΙΤ ΔΡ : **ΝΙΟΡ** ΡΕΑΟΥΔΡ **ΒΡΕΙΤ** ΔΙΡ (overtake).

ΝΙΛ ΔΟΝ **ΒΡΕΙΤ** ΔΞΑΜ ΔΙΡ (it is quite impossible for me).

ΒΑΙΞ ΔΞ . . . ΙΕ : ΤΑ ΑΝΔ-ΒΑΙΞ ΔΞΑΜ ΙΕΑΤ (love, sympathy).

ΒΑΙΘΕΑΜΑΙΛ ΔΡ, ΙΕ : ΙΡ **ΒΑΙΘΕΑΜΑΙΛ** ΔΡ Δ ΟΕΙΛΕ ΙΥΤ ΔΟΝ-ΟΕΙΡΟΕ.

ΒΟΥΘΕΑ ΟΕ = thankful to ; **ΒΟΥΘΕΑΔΡ** ΙΕ ΟΙΑ = Deo gratias.

ΜΟ **ΒΟΥΘΕΑΔΡ** ΟΟ ΞΑΒΑΙΛ ΙΕ = to express my thanks to . . . Δ **ΒΟΥΘΕ** ΙΕ . . . thanks to . . . that . . .

ΒΕΑΝΝ ΔΞ . . . ΔΡ : **ΝΙΛ** ΔΟΝ **ΒΕΑΝΝ** ΔΞΑΜ ΟΡΤ.

ΒΟΥΘΕ (from which **ΒΟΥΘΕΑ** is derived) means originally good-will. (Cf. Gk. *πυ-ν-θάνομαι* ; π because of θ (Grassman's Law). Cf. **ΤΑ** **ΞΑ** ΔΟΙΝΝΕ **ΒΟΥΘΕΑ** ΟΕΜ he's very popular.

3°. **ΟΑΟΙ** ΔΞ . . . ΔΡ : . . . ΟΥΜ : **ΝΙ** **ΡΑΙΘ** ΔΗ ΟΑΟΙ ΔΞΑ :

cúige (I hadn't the opportunity). Ní raib don éadai
ašam ar é d'éanam.

"Ar" is of course preferred when cum is required to
introduce a purpose afterwards:—Caoi d'fáil ar
é d'éanam, Cum iad a cup ó céile.

Cóir cum . . . ; cion aš . . . ar: tá ana-cion ašam
ort.—ceanamail ar . . .

Coinne aš . . . le: ní raib don coinne ašam leir.

Išcomórtar le: compared with. (So išcompairiō le).

4°. Dóic le . . . ar: níor dóic leat air go bfuil don
traidbhear in don cor aše.

Dúil aš . . . in: níl don dúil ašam ann. Dúilmair
i ruo.

Deire le, ar: pé deire beir ar an ngnó ro, tá deire
le cainnt Šaob. Whatever the upshot of this
business may be, *there's an end* to Sadhbh's talk.

5°. Éad ar . . . cun.—Ní ceart duit éad a beir ort cúige.

Eašla aš, ar . . . roim.—Níl don eašla orm roimir
anoir, ac táinig iarraictin d'eašla ašam roimir an
uair ūo.

In such cases aš, as distinct from ar, generally implies
that the feeling is more or less voluntary.

Eolar aš . . . ar: níl don eolar ašam ar an nŠaebilš.

6°. Formao le:—ná bí aš formao leir.

Fuač aš . . . do:—táinig fuač ašam do.

Fašail ar:—níl don fašail ašat ar é d'éanam.

Fearš aš, ar . . . cun:—bí fearš orm cúige; táinig
fearš ašam cúige. Also—bíor i bfeirš cúige.

Ponn, floghs ar . . . cum :—bí ponn 7 floghs orm cum an bíð.

Pollam ó :—tá an áit pollam ó dhaoine le fada.

Faillighe a tábairt i . . . cuis ré faillighe ann : bí ré failligheac ann.

7° **Gráð** as . . . do :—bíodh gráð asat do 'Dia na glóire ;
tiocfaidh gráð asat do (Im. 38). But bí ré i ngráð léi.

Gráin as . . . ar :—tá gráin asam air.

Gráð as . . . le :—níl don gráð asam leir. But with
ir—ní gráð duic é. Tá ré na gráðtar go mór = He
is in great need of it.

Gairid le dul :—ir gairid le dul an méir rin, reachar
an cuir eile de.

Gheim as . . . ar :—tá ana gheim aise air : gheim
do bheir ar fuad.

Greamuighe ar :—tá ré cóm greamuighe rin ar 'Dia
na glóire ná cuireann ré don truid i neitib raogalta.

8° **Iarraict** ar :—do 'deinear iarraict ar é fásáil. But—
bí ré do' iarraid é d'éanam.

Iarraict de :—táinig iarraict de'n traint ann. Tá
iarractín de'n fuad ann fós.

Ionntaoib ar :—níl don ionntaoib asam ar. But—ní
haon ionntaoib é = he's not to be trusted ; one can't
rely on him.

9° **Lám** le :—lám le tír 7 lám le muir—on the land side
and on the sea side. Sometimes lám le . . .

10° **Meaf** as . . . ar :—tá anameaf asam air.

Muimshin as . . . ar :—tá mo muimshin a 'Dia na glóire.

muinighin in :—Míre atá cun luēt mainighne ionam
 a d'fuarḡailt (Im. 159).

11°. neamhruim aḡ . . in :—Ír ionḡantaḡ an neamhruim a
 bÍ aḡam ann.

neamhruimeamhail in :—Ír dÍtḡéillÍde an ruo beít
 neamhruimeamhail inḡnóḡaÍb cpeÍomh.

neamhruim a cur i ruo :—neamhruim a d'éanam de.

nearc aḡ . . . ar :—níl nearc aḡam ar.

nearc do . . . (generally without **ar**) :—Í nearc duít
 tarraḡaḡ ar ar do dÍḡeall.—ar nearc a beít dom í
 póraḡ. ḡan nearc a beít dÓ an cíor d'áruḡaḡ
 (MSF. 25).

12°. Ollam ar, cum :—táim lán-ollam ar é d'éanam anoir.
 (See caoi ar, cum). Nílím ollam cun a d'éanta pór.

Oirreamnac do (person) :—níl ré oirreamnac duít
 inaon cor.

Oirreamnac cun, ar (of an action) :—ní ró-oirreamnac
 an duine é cum a leítéÍo a d'éanam ; tá ré oirreamnac
 ḡo maít ar.

Óronuighe ó :—bí ré óronuighe ó dÍa ḡo dÍocraḡ
 an dÍlín.

13°. páirt do ḡaḡaÍ le duine i ruo ; páirtaḡ ann.

14°. Ríactanaḡ do (person) . . . cum (action).

15°. Súil le (hope, expectation of a thing) : ní paÍb don
 trúÍl aḡam leÍr, ḡo dÍocraḡ ré.

Dá mbeaḡ 'pÍor acu cÍa leÍr ḡo paÍb an trúÍl.

Cf. tá rúÍl le dÍa aḡam.

STAD de :—Dhubairt ré liom rtao de tēadct. But the *verb* is also transitive.

Do rtao ré an capall. Cf. also níor rtao ré AC as cainnt.

Socair ar :—Táim socair ar imtēadct láitpead. But also—tá ré socair am' aigne asam go n-imtēoóao láitpead.

Spéir in :—Ná cuir ppéir i mbiaó ná i méir.

Suim in :—There are 3 constructions :

ruim a cúir i ruo.

ruim a d'éanam de.

ruo do cúir i ruim. Don. 146 :—Gur lúg cuirtear i ruim iao ná loóta eile.

Searam ar :—Ar an dor ós atá ar fearam.
Mo fearam inoiu oraió !

Searam in :—Bíod do fearam ionam-ra (Im. 175).

Sápta le : satisfied with.

16°. **Toilteanaó** ar, cun :—(cf. caoi ar, cun).

Toraó ar :—Sin a bfuaraó de toraó ar.

Toraó ar :—Tá toraó ar do fáochar = you labour with fruit.

Tugta do :—Ná bí ró-tugta do o'toil féin (Im. 40) (of things).

Tugta cun :—Ná bí ró-tugta cun dul inoiaró neite raoḡalca (of action).

Tugtaó do :—Tugtaó do'n pēaca (Im. 45) = proneness to vice (of things).

Tugtaó cun :—Tugtaó cun géilleaó o'uadcarán (Im. 47) = a ready obedience (of action).

Taitige ar :—Níl puinn taitige asam ar an gcainnt.

Ṭaíṭige a ṭéanam ṭe puo :—Ṭul i ṭtaíṭige ṭe ; ṭul n-a ṭaíṭige.

Ṭpuas as . . . ṭo :—Ṭáinis ṭpuas asam ví.

Ṭarcuirneac le :—Ṭeic ṭarcuirneac leir an té ná fuair puinn.

- 17°. **uain** ar, cun. (See caoi ar, cun). Ní raib uain asam AR é ṭéanam. By a mixture of this construction, and that with proleptic ré (ní raib ré ṭ'uain asam é ṭéanam) we get the third construction :—ní raib uain asam é ṭéanam (without ar).

III. Prepositions after Verbs.

1°. **Áitigim** ar : convince, argue down one's throat.

2°. **bac** ṭo : ná bac ṬÓ ; also ná bac leIS, and ná bac É.
Cf. níl bac ORC ann.

bain le :—"Caṭ é rin'ṭon té rin ná baineann ran leo" ?

„ **ṭe** :—bain víot ṭo hata. Ṭo baineaṭ an teaprac ṡlan ṭe.

„ **ar** :—bainfar ceol ar.

„ **ó** :—Ṭo baineaṭ a lán airtio uaiṭ (ó is the correlative of as ; ṭe of ar. Hence tá an bñon (buaire, easla, imñíom, etc.) imṭigṭe ṬÍOM. But tá mo cuio airtio (mo cáirṭe, an rparán, etc.) imṭigṭe uAIM.)

„ **ṭo** :—Caṭ ṭo bain tuic ?

Without preposition—ṭo bain ré amac an bócar áro ; na pñátaí ṭo baait.

beir ar :—Seize, overtake. Níl don ṭbheic asat ar é ṭéanam.

beir cun :—bring to (a person) beir ó :—bring from. beir go :—bring to (a place)	{ “ beir beannaíct Óm éiríodé go tír na héireann cum a mai- reann de fíolraó ír ír éiríir.” (Donné Ruaó).
--	--

beir le :—bring with :—beir leat luac cúis púnt.

3°. Corḡ ar. ná corḡ é ar iméadct. But corḡ a cup
le

Cabruig, cuirig le :—go gcuirigiró Dia leat.

Cuir ruar le = put up with.

Cuir ríor ar = talk about ; describe.

Cuir ruar de = give up ; éirig ar.

Cuir ríor le = assign for (cúir a cup ríor le . . .).

Cuir ruar cun = instigate to . . .

Cuir cúige :—to attempt it ; ír uiríte é déanam, ac
cup cúige.

Cuir le :—send with ; add to :—gan cup leir ná baint
uairó ; cuir le céiró = apprentice to trade.

Cuir ríor ar :—send FOR. Cuir ríor ar an rásar.

Cuir ré :—to settle down, reside ; cuiriró mé fúm ran
áit reo.

Cuir de :—to get over :—tá ré cuiréa díom asam anoir.

Cuir díot = be off. Bí ré as cup de = he was
talking away. Cuir ré **altur** de.

Cuir ar a fúit do dúine = make a thing apparent to a
person.

Cuir éar :—to *put past* a person ; not to suspect him ;
ní cuirfinn éair é.

Caitim le :—spend (lose) ON a person :—do caittead
a lán airgíó leat.

Cailtím ar :—(the dat. of disadvantage) :—**do caillead**
a lán airgid ort = you lost a lot of money.

Caitím le :—1°. throw at :—**do cait ré cloic liom**.

2°. spend at :—**ná cait a tuille ainmire**
leir.

Car le :—1°. (autonomous) = to meet. **Cia hé aou-**
bairt rí do carad léi ?

2°. to cast up to :—**ní duit-re ir cóir é**
carad liom.

3°. to try :—**bí ré as carad le n-éirge**.

Cail ar :—fail (either absolutely, or with personal
 object). **Do cail ar a mairneac. Ná cail ort**.

Cinn ar :—1°. determine :—**do cinnead ar cómaire**.
 Cf. **cinnite** ; **cinneamaint**.

2°. fail (impersonal) like **do teir**. **do cinn**
orm é déanam.

Cait ar : spend :—**an oirde do caiteam ar**. So—**do**
éugadair ar an oirde rin.

Claoidé le = to keep at ; **cumil de** (rub TO) ; **ceangal**
de (tie TO) ; **ceangal le** (fasten WITH).

Cuimnígim ar = think of, remember.

4°. **Deinim ruo ar** :—obey, accede to request. **Bí ré as**
deanam amac ar eadaréna (It was NEAR . . .)

Deinim taitige de :—practise. **Deinim anonn ar . . .**
 go over to (Cl. 24).

Deinim de :—change into : **do deinead ragar de**.
 The active forms are used with this preposition in the
 sense of the *passive*. **Do dein airgead der na liciuib**
rtinne.—**Dogéna ben dí** = she will become a woman
 (GM, ZCP. II. 22).

Dein do : do or make for :—**bí ca daoir rúgáin aise do**
dein ré féin do féin S.6.)

Déin le : do with :—*cao do déin ré leir?*

Dul ar :—1° getting reduced. 2° escape.

Dul i bfuaim, ioteo, etc. :—getting colder, hotter, etc.

Dul le :—1°. resembling :—*ta ré as dul le n'-a'air.*

2°. engaged at, taking to :—*ta ré as dul le
filiúeact ; do cuair ré le rcoluigeact.*

Dul do :—due to : *Cia méio airisio atá as dul duir?*

Also suits, becomes : **teíúeann an hacra ran duir
go hálainn.**

Dul de :—1°. bí ré as dul díom an áit a baint amac.

2°. do cuair do á gcuir fíona (Their wine failed).

Díol ar : pay for :—*díolair tú ar, luac nó mall.*

Also díol ar—*An mó a díolair ar an gcapall.*

Díol le :—to sell to :—*Cia leir sur díolair an capall?*

Cia do . . . would mean—For whom did you sell?

Díultuis do :—refuse :—*do díultuis ré d'é úeanam.*

But also transitive followed by ar (of the price) :—*do
díultuis ré mé ar ríillins.*

5°. Éirís ar : give up. *Comáin leat, nó éirís ar.*

Éirís do : happen to. *Cao d'éirís doo' coir?*

Éirís le : succeed. *Cionnur d'éirís leat?*

Éirís a (do) : go to : *éirís a coitlad ; éirís a baile.*

(Here there is confusion between éirís = rise, and the old imperative of the verb téigim, viz. eirgg (cf. Gk. *ἐρχομαι*)).

Éirte le : listen to :—*Éirte le fuaim na h-abann i
geobair tu breac* (Proverb).

(Also *feilt le fuaim na h-abann i geobair tu breac.*

Cf. *feiteam*).

Éirte is also used without a preposition, 1°. in the sense

of "keep quiet," 2° in the sense of "hearing" (confessions), 3° hearing Mass.

6° *fóir ar* :—help :—*go b'fóirib' Dia orainn*. Cf. Lat. *subvenio, succurro*.

féac ar :—look at : *féac ar rin anoir* !

féac te :—try : *féac teir*.

féac é :—examine it.

féac cun :—look to : *Níor mírde liom féacaint éagam féin*.

fan te : wait for : *Níorb' fiú dúit san fanmáint liom*.

Also (like *ar*) intensive :—*fan leat (ort) go fóil*. (Cf. *o'imctis ré leis, o'imctis ré ain*).

fás as, ré :—leave to : *fás fúm-re é. O'fás ré an gleann 'ra raib' ann asampa*.

fiarpais ve :—enquire of, from.

7°. *šaib' do* :—be *at* a thing, or a person :—*táim as šabáil do'n šaebóilg le raia*.

šaib' ar :—to beat, attack :—*bí ré as šabáil orm*.

šaib' ve :—(of the instrument of attack) : *bí ré as šabáil orm o'fuirp*.

šaib' te :—to be engaged in, to take up :—*do šaib' ré te filídeact*. Also with *buidéacár* and *leat-ršéal*, to denote the person thanked or the recipient of an apology :—*mo leat-ršéal do šabáil leat*. }

„ *buidéacár* „ „ „ }

šlan ar :—clear out : *šlan ar mo raibarc*.

But—*do šlan ré an claiúe* (cleared the fence).

8°. *imctis te* :—go off with ; or the preposition is merely intensive : *imctis leat*.

Like éiríḡ le, it is sometimes used in the sense of *succeed*.

Cionnup ṽimṡiḡ le Séadṡa? (lit. *fare with*).

Imṡiḡ ar: intensive: imṡiḡ ort; ṽimṡiḡ ré ar.

„ ve: depart from (of things that are said to be
“on” a person).

„ ó: depart from (of things that are said to be
“at” a person).

„ cun: of the end or destination. ṽimṡiḡ ré cun
veirṡ.

Idar ar, ask of, request.

9°. lean ve:—cling, cleave to; continue:—leanfar ve
reo; do leanadur a gcora ve'n tic-orṡpe.

lean do:—continue: ná lean doṡ' curṡ clear a tuille.

lean ar:—chiefly intensive:—lean ort.

lean le:—chiefly intensive:—lean leat.

lean riad ar:—probe thoroughly:—tá orm leanmáint
riad ar an rḡéal.

lion le:—fill with (of the instrument).

lion ve:—fill with (of the material).

labair le:—speak to.

labair ar:—speak of.

labair do:—speak of (sometimes). An tír sin dar'
labramur = This country of which we have spoken
(GM.—ZCP. II, 276).

leis do:—allow:—ní leisfead do a curṡ clear a
ṽimṡit orm fearṡa.

leis le:—allow to *take* or give:—ní leogfar do curṡ
ṡroṡ-ṡainnte in airḡe leat.

leis ó:—allow to be taken from:—ní leogfaiṡ riad
uacṡa é.

leis ar :—pretend :—ná bí gá leogaint ort sup amadán tu, mar ní heaó.

leis oe :—give up, leave off :—leis oeó' cleaíáídeact fearóá.

10°. maitim oo :—I forgive :—mait óúinn ár gcionta.

méaduig ar :—increase (im personal). Óo méaduig ar an mbuairt aige.

maoióim ar :—boast of :—ní maoióte óuit ar oo maitear.

11°. Sgar le :—separate from :—níor mait liom rgarámaint leat.

Sgar ó :—separate from (transitive) :—níor féadóar iao a rgarámaint ó céile.

Sgar oe :—separate from (sometimes, chiefly in Ulster).

Scaoil le :—yield to, let alone :—óá mb'áil liom rcaoil-eaó leir an uair úo (give him 'carte blanche').

Scaoil éar :—not to notice, interfere with :—oo rcaoil ré tAIRIS mé.

Scaoil ó :—let away without hindrance :—oo rcaoil ré uAÍÓ mé.

Scaoil éun :—give promptly, let a person have a thing at once :—rcaoil éúgáinn an rgeál (S. 12). It seems likely that Nora's "cait uait an rtoea ran, a p'eis, 7 scaoil éúgáinn an rgeál" is suggested by Peig's occupation ; rcaoil means to loosen, unravel, let out.

Scaoil le	} of a weapon :—oo rcaoil ré upcar	{ (liom. oim. fúm.
„ ar		
„ ré		

Smaoinim ar, meditate, cogitate upon.

11° Searaim oo :—support :—Searócaó-ra óuit. Or of the

person interested in a thing. *Seafócaíó ré dom go ceann tamail eile.* It will *last me*, etc.

Seafaim ar :—am dependent upon. *Tá mo fearam iníu oíad-re !*

Seafaim in :—am dependent upon. *Bíod do fearam ionam (Im.).*

12°. *Teartuig ó* :—want :—*Cao a teartuig uair ?*

Taobair le :—bring with : Or—*óruim láma do taobair le* = to turn one's *back* upon.

Toil a taobair do óruir.

Toiligim cum = consent to. (Cf. the adjective *coitcedanac*).

Taobair dá céile = reconcile.

Taobair do :—give to.

Taobair cun :—bring to.

Taobair ó :—give *away* :—*cuig ré uair a lán airgíó.*

Taobair ar :—call, name :—*Cao é an ainm ba mair leat a taobairí air ?*

Taobair fé :—1°. attempt.

2°. attack.

Tá . . . as :—have.

Tá . . . ó :—want.

Tá . . . ar :—of the feelings :—*bhón, átar, buairt, eagla*, etc.

Tá . . . fé :—intend :—*tá fúm out go Corcaig imbáir reác.*

Tá . . . cun :—1°. am about to :—*táim cum é déanam láirreac.*

2°. attack. *Táatar cúgat !*

With the verb *ir*, *cun* denotes the reference of a remark

or an action :—" Δ ῖε ἀνα-ἐποὺς ῖνις ἱρ ἐύξαι-ῖα
ῖαν ! "

Τά . . . ἱε :—1°. am with, on the side of :—Δη τέ νά
ῖνις ἱομ τά ῖε ἀμ' ἐομνιῖ.

2°. advise, counsel, discuss with :—νι ἡον
ῖαις βεῖς ἱεατ !

Τά . . . ῖοιμ :—is before ; in store for ; is intended.

Τός . . . ἀρ :—blame a person : νά τός ορμ ἐ.

Τός . . . ὅ :—take away from : " τός υαῖμ ἐ ἱρ ῖαν
υαῖμ ἀὲ ἐ ! "

Τείξιμ ῖε (impersonal) :—fail, find impossible :—ῖο
ἐυαῖς ῖομ ἐ ῖέανμ.

Also of things—fail (absolute) : ῖο ἐυαῖς ῖε'ν ῖιον.

Τείξιμ ῖο :—1°. Suits—τά ἀν ὀβαιρ ῖιν ἀς ῖουλ ῖνις ῖο
ῖαις. Νι ῖό-οις ἀ ῖαῖς ῖῖεαρ ῖοῖατα ῖομ ἀνοιρ.

2°. is due to :—ῖαῖς ἐ ἀν ῖυαῖς ῖαῖς ἀτά
ἀς ῖουλ ῖνις ἀνοιρ ?

Τείξιμ ἱν . . . ῖο :—ῖαῖς ῖαν ἱῖαῖς ῖνις, etc.

Τείξιμ ἀρ :—1°. Become reduced :—ῖο ἐυαῖς ἀρ ῖο
ῖοῖς ! Cf. ῖο ἐυαῖς ἀνν = *it shrank*.

2°. ῖο ἐυαῖς ῖε ἀ ῖαῖς ἀν ῖῖε.

Τείξιμ ἱε :—Resemble :—Τείῖεανν ῖε ἱε ν-α ἀῖαιρ.

Τείξιμ ἀρ :—1°. In various phrases like ἀρ ῖεατ, ἀρ
ῖεαῖς, ἀρ ῖαν, ἀρ ῖοῖς, ἀρ ἀν ῖοναῖς.

2°. Go against :—ῖο ἐυαῖς ἀν ῖνις
ορμ = *I lost the game*.

Τείξιμ ἀς :—Of the victor in a contest, ἀρ denoting
the vanquished :—ῖο ἐυαῖς ἀς νά ῖνις ῖοῖα ορῖα—
The three " Collas " defeated them

Τείξιμ ὅ . . . ῖο :—of movement (real or metaphorical).

Τέϊγim τρέ, τρίo :—1°. go through (lit.) oo μαζαò ré ríúo
 τρέ póll ταπαταίρ ας loíς αηγίo.
 2°. suffer, endure :—1r mó céim
 cpyaíò n-αí ζαòαρ(=òεαζαρ) τρίo
 le tamall.

Τέϊγim ταρ :—1°. lit.—oo éuaíò ná ba ταρ teopáimn.
 2° metaphorically—ní μαζαίμn ταιρίρ rín.
 I am quite *content* with that.

Τίγim, ταζαίμ αρ :—1°. of feelings, calamities, etc. :—
 τάιμíς **βηóñ, ρεαρíς, cpyaòtan,**
 oím.
 2°. of persons, and things other
 than feelings, etc. τάιμíς ré α
 ζαηíοíρ oím ; τάνζαòαρ αμíαρ
 αòτυαíò (unexpectedly) opáimn.

Τίγim ιρτεαó αρ = become accustomed to, proficient in.
 Τίγim ιρτεαó le = agree with, am consonant with, fit in
 with. .An túirge in éiríimn n-α οτιοcπαíò ré ιρτεαó
 leo' éaoτaμίλαóτ réin.

Τίγim λαιρτίς oe óuine = I circumvent a person, get
 the better of.

Τίγim oe :—result :—Sé τίς oe rín ná ná τιοcπαíò ré α
 tuille.

Τίγim oo :—purpose :—τáιμíς ré o'á réαcáimτ.

Τίγim ó . . . ζo :—local. Teαóτ ταρ = τράóτ αρ.

Τίγim ó (origin) :—ó buíòim α τίς bpuígean.

Τίγim le :—1° possibility :—ní τίς líom é óéanaím.

2°. come with, in the sense of offering no
 resistance (like boς le) :—Ruς ré αρ an
 ζcaτaοίρ 7 τáιμíς rí leír ζo héapζaíò.

3° Agrees :—τίς leír rín an méio αοείρ
 píaó.

Exercise LXIV.

(Prepositions.)

- 1°. This is the Christian's chief comfort so long as he *sojourns*¹ afar from Thee in this mortal body.
- 2°. Some are preserved from great temptations, and are often overcome in *daily*² little ones.
- 3°. It is wonderful *that*³ any man can *heartily*⁴ rejoice in this life knowing as he does that he is in *a state of banishment*.⁵
- 4°. The desires of your heart ought to be examined and kept in moderation.
- 5°. You ought to be sorry that you are still so *inconsiderate*⁶ in speech, *so little able to hold your peace*,⁷ so disorderly in your manners.
- 6°. It's a pity one should be so easily distracted when one begins to pray.
- 7°. When it was evening, after sunset, they brought to him all that were *ill*⁸ and that were *possessed*⁹ of devils.
- 8°. *In*¹⁰ *judging*¹¹ and in *looking into*¹² oneself one always labours with fruit.
- 9°. He does well who *regards rather*¹³ *the common good*¹⁴ than his own will.
- 10°. A deed is not done in charity if it is *accompanied by*¹⁵ *hope of retribution*¹⁶ and *desire of our own interest*.¹⁷

1. Ar veigilt.

before "that."

2. 1 n-Δξαιò an lae.

4. iomlán.

5. Emphatic.

3. Insert a ráò

breicniú rai . .

6. Cóim beas

8. Ar a íláinte.

9. Use simply "in."

10. nuair.

11. Maáctnam.

12. Breicniú.

13. 1r mó as

14. Cairbé

an pobail.

15. Bíonn ann.

16. Súil le tuairpeas.

17. Súil

le cairbé óó féin.

Exercise LXV.

(The Same.)

- 1°. *It doesn't follow from that*¹ that they ought not to be very humble and very *careful of*² themselves.
- 2°. Be not too *free*,³ but restrain all thy senses under discipline.
- 3°. *How great is*⁴ human *frailty*⁵ *which*⁶ is always *prone to vice*!⁷
- 4°. *It will give a man great confidence*⁸ of dying happily if he has a ready obedience.
- 5°. Perfect men do not easily give credit to every report, because they know man's weakness which is prone to evil, and very subject to *fail*⁹ in words.
- 6°. *Endeavour*¹⁰ *rather to do*¹¹ the will of another than your own.
- 7°. In all things look to thy *end*,¹² and how thou wilt be able to stand before *a severe*¹³ judge to whom nothing is hidden.
- 8°. No one can serve two masters.
- 9°. The patient man is *easier*¹⁴ *moved to*¹⁵ compassion than to anger.
- 10°. A true *internal man*¹⁶ that is *free from*¹⁷ *inordinate*¹⁸ affections can freely turn himself to God.

1. ní págann ran ná . 2. ainead ar. 3. Ró-tugta doo' éorl péin. 4. Cao é mar ná fuil ra' ac. 5. Eadba nire.
 6. Not relative. 7. Tugtaet do'n peaca. 8. An té so mbíonn . . . aise . . . ní mioré do fuil a beir aise le . . .
 9. Dóigbáil a déanam. 10. fogluim. 11. Use níor tugta éun.
 12. Deire ar . . . 13. Say "the," and form new sentence with "severe." 14. Cúirse. 15. Use as. 16. A ó'féadann lairtis.
 17. pollam ó. 18. Ainmeadara.

Exercise LXVI.

(The Same.)

- 1°. *They*¹ that are *grounded and established in*² God can by no means be proud.
- 2°. Learning is not to be blamed nor the mere knowledge of anything that is *good*³ in itself and ordained *by*⁴ God.
- 3°. Stand purely and with a full confidence in God, and thou shalt possess Him.
- 4°. I am quite ready to leave everything *to*⁵ you. What money I have is *of little use*.⁶
- 5°. It is vanity to *follow*⁷ the *lusts of the flesh*.⁸
- 6°. It is vanity to mind only this present life, and not to look forward to those things which are to come.
- 7°. *Study*⁹ to withdraw your heart from the love of visible things.
- 8°. Leave vain things *to*¹⁰ vain people ; but *mind thou*¹¹ the things which God hath commanded thee.
- 9°. I am wearied *with*¹² often reading and hearing many things.
- 10°. The holy fathers in the desert long ago *renounced*¹³ all riches, *dignities*,¹⁴ honours, friends and kindred.

Exercise LXVII.

(The Same.)

- 1°. If the salt *lose its savour*¹⁵ wherewith shall it be salted ?
- 2°. If the master *is long in coming*¹⁶ the servant will grow careless.

- | | | |
|----------------------------|---------------------------------|---------------------------------|
| 1. An tó. | 2. Sreamuigíte go dainsean ar . | 3. Cairdeas. |
| 4. Ó. | 5. Fé. | 6. Sairis le dul. |
| 7. Toil a éabhair do . . . | | |
| 8. Dúir. | 9. Driectiú ar conur . | 10. As. |
| 11. Féad féin éun. | 12. Ó. | 13. Driom láimh do éabhair le . |
| 14. Teitioil. | | |
| 15. Dul i leamair. | 16. Rígnear a ósnaim de éadót. | |

- 3°. He went up to them into the ship and the wind ceased, and they *were far more*¹ astonished within *themselves*.²
- 4°. The wine failing, the Mother of Jesus said to Him—They have no wine.
- 5°. They add and take away according to their own inclination, and not according as it is pleasing to the Eternal Truth.
- 6°. They are filled with so great a love of the Deity, *and such overflowing*³ joy, that there is nothing wanting to their glory.
- 7° God speaks in many ways to us without respect of persons.
- 8°. If we would but use a little *violence*⁴ on ourselves in the beginning we might afterwards do all things with ease and joy.
- 9°. If you *were sensible*⁵ how much peace you would *secure for yourself*⁶ by good behaviour, *I should say*⁷ you would be more solicitous for your spiritual progress.
- 10°. A man should *establish himself*⁸ in such a manner in God as to have no need of seeking many comforts from men.

Exercise LXVIII.

(The Same.)

- 1°. The longer a man is *negligent*⁹ in resisting the weaker does he daily become in himself, and the stronger the enemy becomes against him.

1. 'Do méadóuig am . . . 2. Use aighe. 3. Cóm tuille de.
4. Use dian. 5. Tuig ic' aighe. 6. Cuip i n-áirde do . .
7. ní meapaim ná . . . 8. Spreamuighe am . . . 9. Dein faillige de.

- 2°. Turn your eyes back upon yourself and *see you judge not*¹ the doings of others.
- 3°. If you consent to see him I shall not refuse to send him to you.
- 4°. The charity of Christ is never *diminished*,² and the greatness of His propitiation is never *exhausted*.³
- 5°. If you *have not*⁴ this grace, but rather find yourself *dry*,⁵ continue in prayer, *sigh and knock*⁶ and *give* it not *over*⁷ till you receive some crumb or drop of divine grace.
- 6°. No man is *worthy of*⁸ heavenly comfort who has not diligently *exercised himself*⁹ in holy compunction.
- 7°. What happened you that you did not give up that unpleasant work?
- 8°. Do this for me, and I shall obey you in that other matter, and make you a priest.
- 9°. I had not time and no opportunity to write you a letter sooner.
- 10°. You have grown quite thin since I saw you.

1. $\eta\acute{\alpha}$ bac do . . . 2. Dul i luirgead. 3. Iorú a óéanam
 $\Delta\mu . . .$ 4. Use i n-éadmair. 5. Tur, tirim. 6. Use bí as . . .
 7. stad. 8. $\text{Oiréamnad do . . .}$ 9. $\text{Caitéige a óéanam de . . .}$

CHAPTER VIII.

On Ellipsis, and Change of Construction.

If we compare the English sentence—"I did not delay anywhere, but went home immediately" with the Irish—"Níor fánar i n-don bhall ac 'Dul a bairt lárfead" (S. 42), we are struck by the change of construction in the latter language. This apparent change of construction is due to ellipsis. E.g., in the sentence given we may supply, after *ac*, the words *ir é baineat*. The starting-point of this very common feature of Irish construction may very well be found in such sentences as P.H. 221.—Ar ní derna aithrige acht dul in derchainiud, where we may consider both *dul* and *aithrige* as governed by *derna*; cf. also MSF. 71—Ní hé rin a baineat ac ašar a cábairt ar an gcnu. The construction spread early, however. E.g., P.H. 258.—Dia n-oscailter in chomlasa 7 diabul do ligad is-tech ann.

This change of construction (due to ellipsis) is found chiefly (a) in adversative clauses introduced by *ac* or non-adversative clauses introduced by *ašus*, following negative clauses; (b) in clauses following other clauses introduced by *má*, *oá*, *nuair*.

Examples :--(a).

1°. Níor leis ré doinnir ar ac an bialo do caitéam cóm
maic 7 o'féad ré é (S. 68). Here, after *ac*, we may supply *is amlaro a bairt sé* . .

With this sentence compare—Níor leis ré doinnir ar ac é bairt iscuad-cár: "He merely pretended that he was in difficulties,"—where there is no ellipsis or change of construction.

2°. **Cao na dao ná preabann tú láitheada asur í do leanamaint?** (S. 164). Here, after **asur**, we may supply "**ná deineann tú.**"

3°. **Cao na dao ná nár tanaíre-re 7 do beairt réin do chríochnú san tuit ar tóir 7 é innrint do méib?** (TBC. 188). Here, after the first **asur** we may supply "**nár deinis.**"

4°. **Muna bfaighar an áit rin 7 slanao ar mo maórac so diair cuirheada comartha ort a leanfaid díot an faid a beid cor cam ort** (S. 76). Here after **asur** supply "**muna nódanfaid.**"

5°. **Ir iongha linne anoir nár ionpuiheada láitheada 7 an slánuišteoir ad' adomáil** (Ser. 79). Supply **nár deineadad.**

(b).

1°. **Má tashann don comurra irthead, 7 so ruithio ré ra eadair, ní fulaíre tuit doncihear do eadairt raon ó cior do** (S. 15). Here, after **asur**, we may supply "**má máimhead.**"

2°. **Dá mbeid beirt ban as troid, 7 so breicfidir as tead i, do rtaofaidir** (S. 82). Here supply "**dá máimhead,**" or **dá mba . . .**

3°. **Dá neorfi di é, 7 annran so bporrao ri séadna, do bairthead a macnamh a pláinte** (S. 96). Supply "**dá máimhead.**"

4°. **Má cuirheada (doinne don ceirt air) 7 so breadfaid reirean in na rúilid air, bain an eluar díom má cuirheada ré an tairna ceirt** (S. 103). Here supply "**má máimhead**"; "**már ruo,**" or some similar expression.

The change of construction occurs mostly when introducing some *unexpected, undesired or heterogeneous* event. Cf. above examples.

- 5°. Má tógann pé páirt le Concubair **7 an cloidéalán ran d'iomráil** n-ar scoinnib bairfear cat láirneac oráinn (TBC. 26). Supply "**má d'eineann pé.**"
- 6°. Bead éire níor fairbhre go móir ná atá rí dá mba ná bead don cógadh ann, **ac na daoine go léir d'fhan-maint ra baite** (TBC. 35). Supply after **ac** "**surb fíorir**" (in construction with **dá mba**).
- 7°. The following sentence from (MSF. 26) is hardly an example of this ellipsis:—**Nuair a bí oiread amuic aise 7 sur d'óic** leo go n'oiúltócad an cúir eile d'é díol tair a ceann do comáineadar an olíge ar riúbal. Here "**7 sur**" follows **oiread**, and is not a new clause in elliptic construction with **nuair**. In "**asur sur**" we have a contamination of two separate constructions after **oiread**:—**Bí oiread ran aise sur d'óic** leo . . . and **ní raib oiread aise asur ba d'óic** leo a bí.
- 8°. **Dá bfeicead suaire as teact é 7 go mbead níor aise cad é an fuadar a bí pé, do cuirfead pé coris leir an noiozalcar** (S. 145). Supply after **asur**—"**dá mba.**"
- 9°. **Iscómhnuide nam nuair a bínn fém 7 buadailí eile as gabáil an bótar . . . asur go n-éirígead aighear nó díoróiríeact eadramn . . .** (SG. 93). Supply "**nuair a ráirígead.**" after **asur**.
- 10°. **D'féadad muinntir na héireann fém é déanam láirneac dá scuimnígíir air, asur cur cúise.** Supply after **asur**, "**dá ndeimíir.**"

Sometimes there is no ellipsis and no change of construction :

- S. 43.—**Nuair a tabairfá leatrgéal do, 7 ba d'óic leat go mbeirfá fíor leir, ir amlaib bead pé in-acramn ionat níor daingne.** Here the construction of **nuair** is carried on.

Similarly—S. 55.—*nuair a bíodair uile iméighe abairle
iscóir na h-oirce, 7 bí ré in'adonair na fuidé ra
éadair íúgáin bí an ríeal as fuit tpe n-a aigne
ar an gcuma ro.*

Another probable explanation of *so* in the second clause after *nuair*, is suggested by

S. 47.—*nuair a éasáó an cáirde
asur ná díolcí na fíada ní bíod ré dian ran
éilíom.*

Here the second clause is negative, and so *ná* occurs; as *so* is the affirmative correlative of *ná*, such sentences might lead to *so* being used in an affirmative clause.

Certain other kinds of ellipsis will be treated of in the next chapter.

Exercise LXIX.

(Change of Construction.)

- 1°. What doth it avail thee to discourse profoundly of the Trinity if thou be void of humility, and *consequently*¹ displeasing to the Trinity?
- 2°. What will become of us in the end, *seeing that*² we grow *lukewarm*³ so very soon?
- 3°. It would be very needful that we should be sent into *the Novitiate*⁴ again, and be instructed in all good behaviour.
- 4°. If thou standest well with God and lookest to His judgment thou wilt more easily bear to see thyself overcome.
- 5°. I will no longer remember his sins, but forgive them all to him.

1. *Asur so.*
4. *Scoil na nÓbiread.*

2. *Asur a náó . . .*

3. *failligthead.*

- 6°. We ought to be satisfied with little as though it were much, and with what is rough as though it were smooth.
- 7°. If thou offer thy gift at the altar *and there*¹ remember that thy brother hath anything against thee leave there thy offering before the altar, and go first to be reconciled to thy brother.
- 8°. What man is there among you, of whom if his son shall ask bread, *will he*² reach him a stone?
- 9°. Beware of false prophets who come to you in *the clothing of sheep*,³ *but*² inwardly they are ravening wolves.
- 10°. We have no more than five loaves and two fishes, unless *perhaps*⁴ we should go and buy bread for all this multitude.
- 11°. As the living Father sent me *and I*¹ live *by*⁵ the Father so he that eateth Me, the same also shall live *by Me*⁶
- 12°. For this same was about to betray Him, *whereas*² he was one of the twelve.
- 13°. Neither Me do you know *nor*⁷ my Father.
- 14°. If I shall go and *prepare*⁸ a place for you, I will come again, and will take you to myself; that where I am you also may be.

1. Δῆμι γὰρ. 2. Insert Δῆμι γὰρ . . . (there is *emphasis* on "stone" and (in 9°) "wolves"). 3. Clúro na gcaorad. 4. Amhlaid. 5. Ó. 6. Ocm' bárr-ra. 7. ní tuḡa ná mara atá . . . 8. Use verbal noun.

CHAPTER IX.

Contamination and other phenomena.

A.—The term “contamination” is used technically in Grammar to denote the admixture or amalgamation of separate elements in a word or a construction. Here we confine ourselves to contamination of construction or syntax.

1° Such a sentence as $\epsilon\alpha\upsilon\ \beta\alpha\ \xi\acute{\alpha}\theta\ \alpha\ \lambda\epsilon\iota\tau\acute{\epsilon}\rho\omicron\ \alpha\ \epsilon\upsilon\pi\ \alpha\eta\eta?$ cannot be explained on the ordinary principles of construction. It means of course $\epsilon\alpha\upsilon\ \epsilon\ \alpha\eta\ \mu\upsilon\theta\ \xi\upsilon\pi\ \xi\acute{\alpha}\theta\ \alpha\ \lambda\epsilon\iota\tau\acute{\epsilon}\rho\omicron\ \alpha\ \epsilon\upsilon\pi\ \alpha\eta\eta\ \mu\alpha\eta\ \xi\epsilon\alpha\iota\iota\ \alpha\eta\eta?$

Various explanations suggest themselves :—

- (a) It might be a contamination of *question* and *answer*, such as is not unknown in other languages.¹ $\epsilon\alpha\upsilon\ \beta\alpha\ \xi\acute{\alpha}\theta?$ (This is intelligible, and easily parsed) $\alpha\ \lambda\epsilon\iota\tau\acute{\epsilon}\rho\omicron\ \alpha\ \epsilon\upsilon\pi\ \alpha\eta\eta$,—($\alpha\eta\ \epsilon\alpha\theta$) ?
- (b) It might be taken as a survival (with ellipsis) of the old construction in which the gen. of the *personal pronoun* was made to do duty for the gen. *relative*. It would then mean :— $\epsilon\alpha\upsilon\ (\epsilon\ \alpha\eta\ \mu\upsilon\theta)$ — $\beta\alpha\ \xi\acute{\alpha}\theta$, etc? What is the thing—the like of WHICH ought to be sent?—this coming to mean in the course of time—what would be the *need* of sending such a thing?
- (c) It may be modelled on such sentences as— $\epsilon\alpha\upsilon\ \beta\alpha\ \xi\acute{\alpha}\theta\ \alpha\ \omicron\epsilon\alpha\eta\alpha\mu?$ $\epsilon\alpha\upsilon\ \beta\alpha\ \xi\acute{\alpha}\theta\ \alpha\ \epsilon\upsilon\pi\ \alpha\eta\eta?$ This is quite regular and easily parsed. Familiarity with such questions might lead to the more complex question under discussion.

1. Cf. the syntactical development of *car* in French (because) from the Latin *quare* (why?) *Il ne viendra pas, car il est malade*; *Ille non venit. Quare? Non valet.*

- (d) One might perhaps treat “*a leicéir a cup ann*” as a gen. phrase noun depending on *ḡáð*, and = “the necessity of sending such a thing.” If one could feel that this is so, the question could then be parsed directly.
- (e) Possibly influenced by the logical equivalent (which also is quite regular) *caò fé n-éar a leicéir a cup ann*?

It is useless (as far as *explanation* goes) to say that *caò* is used adverbially. The question is—*how did it come to be so used*? Cf. *Caò ab áil leat é déanam*? For this however we can find a simple explanation in such sentences as:—*Caò ab áil leat aḡ féadaint ar n-ó nac tleaghtac uuit a beic aḡat*? Here, if we supply “*aḡur tu*” before “*aḡ féadaint*” the sentence is quite easy. So (Im. 44) *Caò ab áil leat aḡ cup do deaḡ-rúin ar cáirde*?

- 2°. *Márḡuibḡar an uile ruo i bfuirm tuine de fliocht ḡaeḡeal ḡáR féadadair ceact ruar leis* (SG. 54).

This is a *contamination* of two distinct constructions:

- (a) *Márḡuibḡar . . . ḡáR féadadair* (Compound Relative; antecedent element governed by *de*, relative part by *féadadair*).
- (b) *Márḡuibḡar . . . ḡUR féadadair ceact ruar leis* (Oblique relative governed by *le* in *leir*). *ḡáinis amaḡ ar an loḡ an capall doḡ' áilne ḡ'ár leoḡar mo fúil maḡ air*. (bp. 33).

- 3°. *Má éáiteann tu ḡaḡ, doḡent ḡá bḡáḡar ar an raḡal ro tu . . .*

This is a *contamination* of—

- (a) . . . *ḡá bḡáḡar ar an raḡal ro aḡat*, and
- (b) . . . *ḡO bḡáḡar ar an raḡal ro tu*.

ḡá goes naturally with *aḡat*, but *ḡo* (or *n-a*)

with **Ṫu**. **Ṫá** (earlier **Ṫíá**) was originally used in the sense of **WHEN**, but one can scarcely see a survival of this meaning here.

- 4° Double, treble, quadruple, quintuple relative construction, may be looked upon as a kind of contamination :—

1ṛ 1áṵ 1ṛ ṫṛéine áṫá áṣ ṵéanaṁ ná hoibṛe is a blending of the two statements (with dependence in thought of one upon the other) :—

- (a) **1ṛ 1áṵ áṫá áṣ ṵéanaṁ ná hoibṛe** ; and
 (b) **1ṛ 1áṵ 1ṛ ṫṛéine**.

- 5° The use of **ná** and **áé** in type II (b and c) of Identification sentences involves a sort of contamination also. The sentence :—**Sé ṁuṵ 1ṛ ṫeapṛ ṵuit á ṵéanaṁ ná ṵul á éoṫlaṵ ṵuit ṫéin**, is a blending of—

- (a) **Sé ṁuṵ 1ṛ ṫeapṛa ṵuit á ṵéanaṁ—ṵul á éoṫlaṵ** ; and
 (b) **níor ṵṫeapṛa ṵuit ṁuṵ á ṵéanṫá nḁ ṵul á éoṫlaṵ** ;

- 6°. **níl leigear ar an meáclú áé muinntir ná héireann ro ṵul áṣur eolur á éur ar á ṣcainnt ṫéin aṫíṫ** (SG. 84).

Here of course, if the construction were uniform we should have in the latter part—**ro ṵul, áṣur ro éur eolur** (Subject and Object of verbal expressed [see pp. 147-148]), **ar á ṣcainnt ṫéin aṫíṫ**. In the sentence as it actually occurs there is a reminiscence of some such construction as—**níl leigear . . . áé ṣo nḁéanṫáṵ muinntir ná héireann ṵul áṣur eolur á éur**, etc. Of these two uniform constructions a mixed blend is made, with the above result. It is

needless to say that such constructions are not wrong ; only one must study the psychology of the language in order to appreciate them.

- 7°. Δ *ḡeabhar* 1S *ṁo* *ḡein* *ṛé* *an* *ḡnó*, is a contamination of—*ḡóm* *maic* 1ṛ *ṁo* *ḡein* *ṛé* *é* and Δ *ḡeabhar* *ṁo* *ḡein* *ṛé* *é*.
- 8°. *Ṭá áṭar oṛm tú beic ḡóm maic 1ṛ'ṭaoi*, may be looked upon as a contamination of—
- (a) 1ṛ *áṭar* *liom* *tú* *beic ḡóm maic 1ṛ ṭaoi*, and
- (b) *cuirpeann* *ṛé áṭar oṛm* . . .

B.—Certain other irregularities of expression arise from other causes :—

- 1°. E.g. in the sentence—

“ 1ṛ **cuma nó** *muc* *ṁuine* *ḡan* *ṛeirṭ*.”

the words “ *cuma nó* ” have taken on the meaning of “ the same AS.” This is due merely to a change in the collocation of the words. The elementary form of the statement would be—

1ṛ *cuma* $\left\{ \begin{array}{l} \textit{ṁuine ḡan ṛeirṭ} \\ \textit{nó muc} \end{array} \right\}$

where “ *nó* ” has its ordinary meaning. The proverb was originated however for the benefit of the “ *ṁuine ḡan ṛeirṭ*,” and so the language was changed in such a way as to have “ *ṁuine ḡan ṛeirṭ* ” alone as the formal subject ; “ *cuma nó muc* ” then became predicate (not merely *cuma*), and so “ *no* ” developed the meaning of “ AS.”

- 2°. In a similar way “ *bṛeir ḡṡur* ” develops the meaning of “ more THAN ” by a change in the collocation of the words. *Ṭo ḡeineabhar bṛeir 1ṛ a nṁóṭain* = “ They did *more than* enough ” goes back to “ *ṁo*

“*deineadair a nóbáin 7 bheir*” “they did enough, and more”; when the change is made “*bheir ir*” lit. “more and,” naturally develops into “more *than*.”

- 3°. Cf. the expression “*ionann asur*” = the same as. The sentence—

“*ir ionann asur bair an beata ro*”
goes back to a simple form—

P	S
	└──────────┘
<i>ir ionann an beata ro 7 bair</i>	

lit. = This life, *and death*, are the same thing. *But as one wishes to make the statement formally about “this life,”* “*an beata ro*” becomes the subject and the words “*asur bair*” go over to the predicate and in so doing “*asur*” develops its new meaning. In an analogous way ‘*asur*’ developed its meaning of “as” with *cóm*. Notice that the language with “*ionann ir*” is frequently elliptical:—

Táim péiré anoir munab ionann ir riam.

“I’m done for *now if ever* I was”; lit. it means,—
“I’m done for now, *unless NOW AND any other time are the same*” (the insinuation of course being that they are *not* the same, but VERY DIFFERENT.) Here we have an ellipsis of *anoir*: *munab ionann (anoir) ir riam*. With this “*munab ionann*” phrase in this sense there is always such ellipsis. Cf. C.S. 19.—
“*Do dein ré an teasair mar a déanfaó duine go raib cómaect aise, murair ionann 7 na Sgríðneoirí 7 na fairirínig.*” Here we have an ellipsis of *eirean* (or *duine go raib cómaect aise*)—unless he and the

S. and Ph. were the same ; they were not, but very different. *He* had "power," *they* had none. So *ṛaḡaḃ a cōṛla ḡo luac aṇoḡt munab ionann iṛ aṛ-éir*—means *munab ionann aṇoḡt iṛ aṛéir*,—if to-night and last night are not the same ; I mean them to be very different. In such sentences the phrase often means—as contrasted with. "I'll go to bed early to-night THOUGH I DIDN'T last night."

- 4°. Somewhat akin to this new meaning developed in a word by a change of position is the phenomenon we have in—*ní ṛiú bioṛán iṛ é*, "it is quite insignificant." Lit.—it *and a pin* (a pin and it) are not worth (much). The peculiarity is that instead of saying *ní ṛiú bioṛán é*, "it (the thing in question) is not worth a pin (a type of insignificance), we put it *and the pin* on the same level, and say that neither (or the combination) is worth much. This peculiarity may in origin be due to the collocation "*bioṛán iṛ é*" in a sentence with *iṛ ionann*,—*iṛ ionann bioṛán iṛ é*, which is logically almost equivalent to *ní ṛiú bioṛán iṛ é*, the latter however being more vivid and rhetorical. Cf. S. 221. —*níorḃ ṛiú leo bioṛán aḡur aṇam duine reácar ḡreim ṛaḡáil aṛ a leicéirḃ ṛin*.

Cf. also the use of *aḡur* in—

Deirḃ cor éam aṛ an oá lá iṛ an ṛaioḃ a máirṛiḃ ré. (The "two days" may be the day on which the thing in question began, and the day of death).

- 5°. We have a somewhat unusual collocation (outside questions) in the proverb—" *An té leir ḡur cumang ṛaḡaḃ*." This of course is equivalent to—*an té ḡur cumang leir (an áic)*—*ṛaḡaḃ (ré é)*. It may

have been influenced by *ḡibé*, (*cibé*, *pé*) *leir*
The collocation was fairly common in early Irish:—
Cach nech leis narb 'áil trina peacad (GM.—ZCP. II, 12)

C.—Besides the cases of ellipsis (explaining change of construction) mentioned in the last chapter, we have other cases which must not be neglected:—

- 1°. Sentences like *ní neart go cup le céile* are elliptical. This one means *ní neart ceart don neart go (nóineam) cup le céile*.

So *ní h-aiḡeantar go h-aontiḡear*.

níor ḡóḡluirḡí go ḡḡí iad.

ní caillín maḡḡ go ḡḡí í.

- 2°. *Ní luḡa ná mar a bíonn don ḡormao aḡe le h-aoinne*. (Im. 26). Such sentences are puzzling to the learner, especially as in English they run “*no more* does he envy any man.” In Irish they are elliptical. The above sentence, with the thought fully expressed would be—*ní luḡa (a bíonn donnir eile uair)—this* must be supplied from the previous sentence), *ná mar a bíonn*, etc.—I.e., The way in which he wants anything else is not less than the way in which he envies any man. Now as we were told previously that he wanted nothing else (but God’s glory), this is equivalent to saying—“*no more* does he envy any man.” With this use of *luḡa* cf. the use of *móire* in the phrase *ní móire*.

An ḡóic leat an nḡeanḡairḡ pé báirḡeac? Ní móire go nḡeanḡairḡ. “*Probably not*.” Lit. “that it *will* (rain) is *not more likely* (than that it *won’t*)”.

CS.—215.—“*Ní ḡḡuapap cionnḡac in-aon nḡó é ve ḡna, neirḡḡ acá aḡaibḡ á cup na leir aḡur ní luḡa ná mar a ḡuair ḡéróḡ*.” “*No, nor Herod, neither*.”

i.e. ní luḡa (ḡuḡar-ḡa cionntac é) ná mar a ḡuḡar héiró.

The sentence preceding the " ní luḡa " is negative in form, but it is the *affirmative* form of that sentence that is understood as the subject of the verb 'ir' in ní luḡa . . . Hence in English ní luḡa frequently appears as No MORE. English takes it in connection with the previous *negative*. MSF. 97.—Níorḡ féiríor don loct ḡaḡáil uirḡi. Ní luḡa ná mar ab'féiríor don loct ḡaḡáil ar an arán a tugḡi dúinn.

- 3°. ní ḡuláir nó is frequently used to express logical (as distinct from physical or moral) necessity. ní ḡuláir nó tá tuirre ort tréir an tuirir. You must be tired—not that it is your *duty* to be tired, but it is a logical necessity from the circumstances; it must be *true* that you are tired. The idiom is explained by an ellipsis: there is part of the thought suppressed, as being comparatively unimportant, and in any case not to the point for our purpose. We might here fill in the lacuna thus:—

ní ḡuláir [ḡur tuine ana láiríor tu]

NÓ tá tuirre ort.

i.e., you must be a strong man *or else* you are tired. Then the " nó " is kept even when the first part is suppressed. One may say also—ní ḡuláir nó ḡO ḡḡuíl tuirre ort; here the second alternative is brought under the influence of ní ḡuláir; two alternative necessities (logical) are spoken of—

(a) ní ḡuláir (ḡur tuine ana láiríor tu;) nó—

(b) ḡO ḡḡuíl tuirre ort.

When we say ní ḡuláir nó ḡO ḡḡuíl tuirre ort we

reject the first and accept the second, keeping however the *nó* of the disjunctive proposition.

Some people say (and write) *ní fúláir nÁ go bfuil tuirre ort*, in imitation of the *nÁ* in type II b. Identification. But this is *false* analogy, as the *nÁ* there is developed naturally before the PREDICATE, while the *nÁ* here would be before the *subject* of *ir*. Nor can it be justified on the ground of changing *nó* to *nÁ* after the negative *ní*. When that is done the *nÁ* has a negative force; here the *nó* has an *affirmative* meaning.

Some people also say—*ní fúláir ruit beir tuirreac*, meaning “you must be tired” (*logical* necessity). This is not good. It is better to reserve *ní fúláir ro . . .* for obligation, or duty; *ní fúláir nó . . .* for logical necessity; *ní fúláir* alone sometimes expresses logical necessity—*ní fúláir sup ruine ana láirir tu*; *ní fúláir tu beir tuirreac*; sometimes obligation, duty—*ní fúláir ruit a bairte* but here the action in question is connected in the mind with some responsible agent. *Fúláir* here means excess; it is the word *fupóil*, which has gone through the changes, *fupáil* influenced perhaps by the word *fupáil* = ORDER, COMMAND, *fúláir*. *Ní fúláir rom ruit a bairte*, therefore, means much the same thing as *ní móir rom ruit a bairte*; it is not “excessive” not “a big thing,” not “too much”; it is *demanded* by the circumstances, it is my *duty*,—I *must*. In practice however *ní fúláir* is stronger than *ní móir*.

TBC. 131.—*Da móir an obair ro cú cúlaimn é marbú. Ní fúláir nó ir fear ana-láirir é.*

S. 121.—*Cearaim féin ná féarfao Seagán Ceatac*

ná an rásar a n-aighe do focrú ar don ruo eile ac ár reo, nárb fuláir (we may supply—**SO MAIB DUL AMÚDA AR DUINE ÉIGIN**) NÓ SO MAIB an gcallmáint ann.

Cf. TBC.—17.—Ní maic í do ciall NÓ níor múnir a gceact go cruinn doo' ceactairib.

n. 43.—Ní fuláir NÓ tá coislað ort 7 tuirre tréir an lae.

S. 105.—Ceapaim nac foláir nó bíor ar mo meabair ruo éigin.

- 4°. NÓ SO has for a long time been used in the sense of SO = until. Pedersen, in his "Vergleichende Grammatik der Keltischen Sprachen," B. II, T. I., p. 319, takes the Middle Irish 'noco' to be a development of na-con used with the subjunctive after negative sentences. We think it at least equally probable that the use arose, somewhat in the same way as the nó in ní fuláir nó . . . E.g., one might say—

Dubairt ré go bfanfað ré ann SO bfað ré bár, NÓ SO dtiocfað duine éigin cun é fuaršait. Then, by omission of the first go clause—go bfanfað ré ann NÓ SO . . . Or again,—dubairt ré go bfanfað ré ann NÓ SO dtiocfað . . . where nó go at first means *or else that*; but this meaning would easily pass into that of UNTIL. Cf. n. 137.—Bí fíor aise go maic go gcallfeadh pí an canam, NÓ SO mbeadh droc obair éigin roir lámuib aici.

- 5°. Ná glac páram map gcall ar t'éirim aighe ná ar do géar-cúir, le h-eagla go scuipfeá mí-páram ar Dia, 7 SURBÉ Dia a tuis tuic pé deas-tréice

ατὰ ιοννατ (Im. 12). Here the clause beginning—
 αἰσὺρ ζυρὸ εἰ . . . is elliptical: the ζυρ is not in
 construction with τε ηεαῖα of course, but with some
 words like α ἡδὸ understood after αἰσὺρ. Notice that
 “α ἡδὸ” would also be elliptical as in the next
 example.

6°. *Caḡ é an tceipe a bēapfaiḡ rinn in don cōr Δῖυς*
Δ Ῥᾶḡ so bḡuilmīḡ cōm fāilligēad cōm tuac
ra lā? (Im. 45). Here something like “*ir fīor*”
 may be supplied after αἰσὺρ. Or the phrase has
 been developed out of another context, where αἰσὺρ
 was quite regular.

7°. *Tā rūt aḡam anoir so tūillfaiḡ Miceāl an t-*
aiḡeac cōm macānḡa Δῖυρ ὅā mba nā beac ré
fāḡāitā poiḡ ré aḡe (S. 67). Here after αἰσὺρ we
 must supply—*so tūillfaiḡ ré é*. So—*ōi ré aḡ*
ḡāipīḡe cōm maiḡ Δῖυρ ὅā mbeac a cúir aḡe.
 We must supply—“*so beac ré*” after αἰσὺρ.

8°. *ir't'oirōce* = at night. This phrase has probably
 come into being from the combination “*oe lō ir*
t'oirōce,” by day” and “by night;” *oe lō* means
 by day; and the remainder of the phrase “*ir't'oirōce*”
 was taken to mean ‘by night’; then the pronun-
 ciation, and folk-etymology affected the spelling.

CHAPTER X.

Miscellaneous.

A.—Prepositional pronoun instead of Genitive or Nominative.

1°. Instead of genitive :—

(a) P.H. 156.—ro-shói fuil do chnáim dó = His blood turned to bone.

(b) Im. 20.—b_a máit leir go r_otiocfa_o an b_ar . a_ir, 7 go r_osa_rfa_o anam le colainn a_ise (that his soul should separate from HIS body).

(c) Im. 49.—Ca_o a b_ofuil de d_ooinib_o do meall_o 7 su_r r_osa_ofa_o anam a colainn a_ou san coinne !

(d) S. 226.—Ann_oran do b_our ar an b_oio_one a_ou. THEIR patience.

(e) C.S. 249.—M_a fanann r_ob_o ar mo b_oia_oar ir r_oio_or_odeir_ogiobuil a_osa_om r_ob_o fear_oo.

(f) C.S. 268.—1 r_oreo go mbea_o r_ob_o inb_our s_oclann a_os an r_oo_our. (children OF LIGHT).

(g) C.S. 270.—S_ob a be_ot inb_our n_odeir_ogiobuil a_osam_ora (MY disciples).

(h) Do nea_or_ocu_ois ré ainm_oianta a_ou (Ser. 179).

(i) S. 13.—“ N_o r_oul_oar nó n_o hé reo an céa_o uair a_osac (your first time) a_os a_oreac_otaint tea_oct t_oair_o r_oúo.”

2°. Instead of nominative :—

(a) Im. 21.—An f_oao_o ir beo ar an r_oao_ogal ro d_oo.

(b) S. 73.—Do d_oub_oa_ois 7 do s_oorma_ois a_oise.

(c) Im. 17.—Nuair a s_oab_oann don pur bea_os ‘n_oar s_ooinnib_o tuiteann an lu_os ar an la_os a_os a_oinn l_oait_oreac_o (WE collapse).

B.—

Introductory “τ_oá.”

In English we say—“ A man who had several sons was dying.” This sudden way of presenting several facts in one

sentence is not consonant with Irish clearness of expression. The Irish will be—*‘b’í fear an, 7 ‘b’í cúigeas nó reiréas mac aige, 7 ‘b’í sé as out éun báir.*

Similarly—“Some resign themselves, but with some exception. Some also at the first offer all,”—will in Irish have this introductory *‘tá’* :—(Im. 175) *‘tá daoine asur tréigis riad iad féin, ac puinnce beas éigin. Tá daoine eile asur tugais riad uata gac don ruo iotopac bára.*

So—“Some people would despise riches out of sheer pride” will in Irish be—*‘tá daoine, 7 le neart uabair, ní cuirfioir ruim i raiobhéas (Ser. 147).*

Again—“Some people would like to satisfy God and at the same time they would wish to satisfy the world too,” will in Irish be—“*tá daoine 7 ba maic leo Dia do páram, 7 ra n-am gcéadna ba maic leo an raosal do páram, leir. (Ser. 147).*

Exercise LXX.

Introductory “*tá.*”

- 1°. Many people *make it more their study*¹ to *know*² than to live well.
- 2°. Some suffer great temptations in the beginning of their conversion, and some in the end.
- 3°. Many secretly seek *themselves*³ in what they do, and are not sensible of it.
- 4°. Many are found to desire *contemplation*⁴; but they care not to practise those things which are required thereunto.
- 5°. Some are carried by a zeal of love towards these or those with greater affection, but the affection is rather human than divine.

1. *‘tá mó acu.*
(emphatic).

2. *‘eolur a chruinnú.*
4. *‘táit-máctnam a ‘éanam.*

3. *‘táit féin*

- 6°. When some people are preparing themselves for a noble action they feel all the greater inclination to selfishness.
- 7°. Many seek to fly temptations *and fall*¹ the more greivously into them.
8. I observed that some of the lads possessed *ability*² and *clearness of judgment*³ and *mental capacity*⁴ beyond the *common*,⁵—in some cases, far beyond *it*.⁶
- 9°. Some people are never satisfied unless they see a chance of getting some of other people's property.
- 10°. A certain class of people are always looking out for an opportunity of self-aggrandisement.
- 11°. Some people, out of sheer pride, would fast from food *till they died*.⁷

C.—*Sur* with the verb *ir* after *ir minic* :—

We should naturally expect the *direct* temporal relative clause (instead of oblique) after *ir minic*. As a matter of fact this is the form which is used *with all verbs, except ir*. E.g.,

ir minic a tásad an glaoðac ola i lár na h-oirce.

But when we emphasise the words “ *i lár na h-oirce* ” by bringing them forward in the sentence by means of the verb “ *ir*,” they will be preceded by *sur* :—

1°. *ir minic sur i lár na h-oirce a tásad an glaoðac ola* (MSF. 139).

So—*ir minic a òein ré an cleap ran i lár an lae.*

But—2°. *ir minic sur i lár a lae a òein ré an cleap ran.*

Sometimes we meet an apparent exception :—

Im. 227.—*ir minic so dtasann ceann-ré oim féin 7 so taraim le náipe mar gcail ar mé beir cóm ruar ionam féin, 7 cóm beas gráð òuit.* This we can easily explain by an

1. Use *ir* *amháid*. 2. *Éirim aigne*. 3. *Solur breiteamntair*.
4. *Cúil-féir*. 5. *coitiantaict*. 6. Repeat noun. 7. *So báp*.

D.—Accusative of Specification :—

We have already seen that in Old Irish there was a difficulty about expressing the genitive of the relative. Sentences like—

(a) *intí as é nirt iress*

(b) *réte ní réid a mbrith*

show that sometimes, as in (a), the *relative* was expressed and the *genitive* relation left to be inferred from the context ; at other times, as in (b), that the genitive (of the *personal* pronoun) was expressed, and the *relative* nature of the sentence left to inference. We have also seen that modern Irish has simplified the problem by using a special form of relative, and showing the genitive relation by the genitive of the personal pronoun. The sentence (a) e.g., is expressed in modern Irish thus—

(c) *an té gur las a cnerveam.*

But there is another very common way of expressing the thought—

(d) *an té ir las cnerveam.*

This is sometimes equiparated with the Old Irish construction, but wrongly. The form of the word “ iress ” in the Old Irish sentence shows that it is nom. ; the only satisfactory explanation of (d) is to say that *cnerveam* is *accusative* of respect, or specification. It points out the thing *in respect of which* the person is said to be weak. The construction occurs also with comparative and superlative adjectives :—

(e) *ní raib duine ba mó áctas ná niam.*

(f) *An té ir luḡa eolas ir é ir mó cadinn.*

In Old Irish the accusative was used after (a) the equative form of the adjective :—sonartaidir *slébe* “ cóm lárduir le rleibte ” ; and (b) after certain positive adjectives :—bá tuallang cách FORCITAL alaili “ o’féadofaḡ ḡac doinne múnneadḡ a céite (a céite do múnneadḡ). The construction has spread considerably in modern Irish.

Exercise LXXII.

Accusative of Specification.

- 1°. They felt that they had the best right to¹ all that wealth.
- 2°. I never knew a doctor of *such*² knowledge and intelligence.
- 3°. The women and children *are just as*² wildly anxious to come as the men,—and more so.
- 4°. *Personally*³ I never saw two persons so affectionate and devoted⁴ to each other.
- 5°. There is scarcely another man of as keen intellect in Ireland.
- 6°. *It seems to me*⁵ we ought to remember that misdeed, it was so far out of the common, and at the same time so fraught with danger.
- 7°. Did you ever listen to a woman with so little control over her tongue?
- 8°. The most intelligent persons make the least *faux pas*.⁶
- 9°. The least sensible persons make the most mistakes.⁷
- 10°. I never saw a man *so little able to*⁸ keep his money from melting away.

E.—Accusative of Space and Time :—

The accusative is also used (though not exclusively) to denote the length of time and the direction of movement or the extent of space traversed. The accusative of time was very common in the early Irish period—e.g., in *n-aidchi sin* ; the accusative of space is equally common in the modern language. In the modern phrase ‘*an oiread ran*’ we have probably an old accus. of time, though it is now applied to

- | | |
|----------------------------|---|
| 1. <i>Óun.</i> | 2. Use <i>óom mói ran</i> , Repeat with ‘intelligence.’ |
| 3. <i>Am’ íúilíñ cinn.</i> | 4. <i>Óom mói uraim to . . .</i> |
| 5. Use <i>tar liom.</i> | 6. Use <i>taraim.</i> The sentence should be an Identification, type 4. |
| 7. Type IV. | 8. <i>Óom beas ran cumar ar . . .</i> |

express other relations as well. So—*ḡad n-oiróce*. The accusative of space occurs in such sentences as—

- (a) *Do ḡluair pé an bócair ó tuair*
- (b) *Do'imtíḡ pé an cnoc ruar*
- (c) *Do ḡluair an deatac an rímné amac*
- (d) *Comáineamair linn iad do dainḡean na Saileac riar*
(MSF. 77).

Exercise LXXIII.

(Accusative of Space and Time.)

- 1°. There they were in front of me—horses and dogs, men and attendants; all of them proceeding along the roads towards the north-east.
- 2°. Just as I reached the shore the boat left the harbour.
- 3°. They proceeded along the road in a south-westerly direction *towards*¹ Kincora.
- 4°. He kept watch so carefully that not even a² crow could have come down the hill unknown to him.
- 5°. When he was going out of³ the door, she remarked—
“upon my word it's hard to satisfy some people.”
- 6°. Is that your mother that I see coming up the field?
- 7°. I remained a day and a night, and thought that was quite enough.
- 8°. I had been there a whole week before I *even*⁴ thought of writing to you.
- 9°. I *fancied*⁵ I heard a child's voice going out the chimney.
- 10°. After meeting the poor man I *proceeded on my way*⁶ along the western road.

1. *pé óéin*. 2. Use the vivid *definite* article. 3. Accusative.
4. *inaon éor*. 5. *Do fámluḡear*. 6. *tiomáinear liom*.

F.—**Ab** not inserted after *sup* before a predicate beginning with a vowel—

The rule is generally given that in dependent ‘*ir*’ sentences **ab** is inserted after *sup*, when the predicate begins with a vowel. This rule is by no means universal. We find the **ab** NOT inserted :—

- (a) With verbal noun phrases beginning with a pronoun :
n. 251.—*Dubairt féin sup í coiméad annro ba éairt.*
- (b) With prepositional pronouns beginning with a vowel :
Mar d’éad sup ORÉAbi rí as féadaint.
- (c) With prepositional phrases beginning with a vowel :
D’admuigeadar sup. AR nialán a bí a buideadar acu Dia do éabairt an éabairtar rin doib. But see sentence 3°, p. 212.
- (d) With adverbs, beginning with a vowel :—
S. 78.—*Éadar láirnead sup ANNSO a bí rí, 7 do leanar í.*
- (e) Even with ordinary nouns, beginning with a vowel :
S. 77.—*Ná bí ‘á leogaint orit sup AMADÁN tu, mar ní head.—Mar sup OBÁIR í nac féoir a déanam.*

Especially when the following syllable contains a *labial* (as in the last two examples) there seems to be a preference for OMITTING **ab**. Also in the first four cases the general tendency is perhaps in favour of the OMISSION.

G.—Aspiration after the genitive *a* independently of the gender and number of the noun to which it logically refers :—

It has been noted already that proleptic *a* causes aspiration independently of the gender and number of the noun to which

it logically refers. The usage is not confined to *proleptic* Δ:—

1°. *Ùi cuirp na mban ir na leanb aici Á caitéam irteac ar an t-*tráig* (N. 338).*

2°. *Tá roinnt neite ašam 'Á cábairt fé n-*deara* le déirdeannaige (N. 313).*

3°. *Tá an púan aici Á ceanzal.*

4°. *Ir í (an éagcór) atá acu Á déanam riam (S₅, 93).*

5°. *Fuar fé ra teampul daoine 7 ba acu 'Á díol 7 caoir 7 colúir (C_S. 228).*

6°. *Do éireo a lán daoine in a ainm nuair a conacadar na mírbúil a bí aige 'Á déanam (C_S. 228).*

It is difficult to explain this construction. The following considerations may be of use:—

(a) In enumerations the attention is sometimes fixed on the individuals. Hence such usages as *trí cárall*. This would explain aspiration with plurals.

(b) With 2° above we may compare the sentence with proleptic Δ:—*Tá fé Á cábairt fé n-*deara* ašam le déirdeannaige roinnt neite do beic bun or cionn le céile annro.*

Some have maintained that Δ here (and in 2° above) is equivalent to DO, comparing such sentences as—*Ir iomda rompla do féadfaimír DO cábairt anuar*. But this is an entirely different construction, *and equally common in modern Irish*. To confuse them is to show complete lack of appreciation of the point at issue. The modern Irish—*Ir mó rompla o'féadfaimír Δ cábairt anuar*, is, even to the tyro, quite different from—*tá a lán romplaí ašainn Á cábairt anuar*.

(c) Generalisation of one form frequently takes place:—

1°. E.g., “*ir*” is now used for all three persons, and

both numbers, though originally it is 3RD person SING.

- 2° Διρίρ—originally only of 3rd person *sing. masc.* is now used of all persons, both numbers, and both genders. In Middle Irish the 2nd pers. sing. form was frequently used in a general sense (*doridisi*).
- 3° It seems likely that the form **fé n-*dear*** is due (in its construction with τὰυδαιρ) to a 3rd pers. *sing. masc.* form—*cuḡad an léigceoir fé n-*deir**. In this theory *fé n'-deir* became *fé n-*dear**, and was used for both numbers and genders, and all three persons.
- 4°. That “a” aspirates where the noun is feminine may be explained on the principle that one is thinking of THE THING rather than of THE NAME of the thing. In such cases the masculine is naturally used (inasmuch as we have no neuter at present). De facto the “a” is probably often neuter. For the masculine use, cf. *ir bpeas an áit é. Cad é an puo é puo tait?* (*when we don't know what it is*).

H.—Sense Constructions :—

- (a) *Dob'uaral an tpeirdear iad* (TBC. 2).

Ordinarily *peirdear* is a masculine noun. Here, when referring to females, natural gender is made subservient to sex, *peirdear* being treated as if it were feminine. This is “sense construction.”

- (b) *bá roḡa liom cóinnuib de ar an raḡal ro ḡ tura am'fochar ná reilb na bflaitear a o'fagáil san tu* (Im. 232).

Here again we have sense construction, the word *ná* following *roḡa* because *roḡa* is equivalent to the comparative *pearra*.

- (c) *Ḃ Cōlm.* When addressing a nun of this name we treat the word as if it were a feminine. So such invocations as "*Ḃ Šólár na nḡobḡónac*" in the Litany of the B.V.M., can be explained as instances of "sense construction." They can also be explained of course, on the *phrase-noun* principle. In our opinion "*Ḃ řólár*" is much better in such cases than "*Ḃ řólár.*" So—*Ḃ cūmann mo éiléib ar Ḃ řéitceán mārcaḡac* (FS., V., 28). "*Éibḡlín Ḃ řún*" (heard in Ballyvourney) not *Ḃ řúin* (as frequently sung). In any case *řún* was *originally* feminine.

I.—Absolute Constructions.

Different cases have been used *absolutely* in the different Indo-Germanic Languages. Latin used the ablative; Greek the genitive, and occasionally the accusative; Sanskrit the locative, and sometimes the instrumental or the genitive; Old English the dative; Modern English the nominative. In various instances Irish uses the nominative form, where we might have expected a genitive, dative, or accusative, or where the nom. is "out of construction." We may look upon these as instances of absolute construction:—

- (a) *Ḃí řear ann ḡ é ar leac-řúil.*

Ḃsur é ḡ řáḡ na cainnce řin éáinḡ ḡuine cūn uacḡaráin na řinaḡóige.

- (b) *Ḃí řiú iḡo é. Ḃí řiú řḡillḡ an leabḡar řan. řiú* was originally a substantive here and followed by the genitive. The genitive actually occurs as late as Keating:—*Éḡḡarḡ an caerar 'r ḡo řiú an říoḡ mḡíḡ* (K.P. VIII, 329). Even at present in such expressions as *Ḃí řáib řiú na mḡrḡḡ uirḡ* the genitive is usual.

- (c) In phrase nouns:—*ḡoirḡ (an ḡáirḡḡreḡ ḡo léir Ḃ ḡeḡ áige)*; *cūn (an obair Ḃ ḡéanaḡ)*; in some places *obair* is not inflected here.

- (d) *Ḃa mór an t-uachtár é, an tó a cífeadh é.*
- (e) With proleptic *a*, including *da* :—
Ḃi iongna orm a luigead airdhead a bí aige.
Ó'fandair liom, da méir deithead a bí ort.
Da feadair Rí, bíonn roc-óime éigin ar a cí.
Da luigead é tu, ní leanb tu!
- (f) Certain words, now used mostly in prepositional sense :—
iomtúra (concerning) ; *daile*, *daile* (concerning),
 Mid. Ir. *imm dala* ; *cum* (*Kudsmen : L. *ca-cumen*,
 but now usually held to be an unstressed form of the
 noun *coicim*) ; *timceall*, *taob leir*, *toirg* (cf. *do*
thoisg na h-inghiona [Z.C.P. II. 142]).
- (g) *féadaint* in the sense “ to see ” (purpose) :—
Óo cuadhair irthead féadaint cia bí ann.
- (h) *Rá*, in the elliptical phrase “ *ḡ a rá* ” :—
Ḃi iongna orm ḡ a rá go ndéanfa a leicéir.
- (i) In such cases as *ar ndóig*, *ar nóin* ; the introductory
a leicéir *reo*.
- (l) In phrases like *ar táinig gac ní an lóin do gailadh?*
 (See p. 160).

L.—The Subjunctive Mood.

There are five main uses of the Subjunctive in modern Irish :

1°. The Subjunctive of purpose :—

- (a) *Raig do ann go bfeiceadh é.*
- (b) *Ir cuige do cupeadh ann é, cun go ndéineadh ré*
oicéall ar fíotcáin a déanam eatorra.

The conditional, however, is usual with *ionnur*,
roirpeo, *irige*, etc., possibly on the analogy of
consecutive clauses introduced by these words. The
 conditional of *ta* is frequently used in cases where

the subjunctive of other verbs would be normal. The reason is that the form generally known as the conditional of $\tau\acute{a}$ is in reality the old past subjunctive, just as the future forms $\text{beir}\ddot{o}$, beap , $\text{beir}\ddot{o}$ (with *short* vowels) go back to the old present subjunctive (Bergin, *Ériu*, Vol. 2, pt. I, p. 46). It would only cause confusion, however, in the modern Grammar, to refer the *subjunctive* uses of these forms to a paradigm other than that of the *future* or *conditional*.

2°. The *optative* Subjunctive :—

- (a) $\text{So mbeannuigir}\ddot{o}$ Díá duit .
- (b) $\text{So b'fóirir}\ddot{o}$ Díá oráinn .
- (c) $\text{So scúitigítear do fáotair leat}$.
- (d) $\text{So fairs maic astat}$.
- (e) $\text{Súrab amháir}\ddot{o}$ duit , etc.

3°. The Subjunctive of *indefinite time* :—

- (a) Fan so deasad-ra .
- (b) $\text{Ná labair cun so labairtear leat}$.
- (c) $\text{Dubairt ré so n'óanfaó ré a díceall ar iad a coiméad riad cun so deasad an congnam}$.
- (d) $\text{Sair a n'bhuidéad níor ria ó ainriar an Coláiríoe}$ (MSF. 108).

4°. The Subjunctive with Dá :—

- (a) Dá dtéigead $\text{ré ann do cuirfí pionór air}$.
- (b) Dá dtigead $\text{an lá 'dob' áluinn an r'geat é}$.

In modern Irish only the PAST subjunctive is used with this word. The *present* was quite common in early Irish. The subjunctive of $\tau\acute{a}$ is not usual. (See under 1°). The conditional is used instead :—

$\text{Dá mbeinn-re ió'cár ir so nár do pasáinn-re}$.

5°. With *muna*, to express uncertainty, or indefiniteness.

Outside these cases of course the indicative is used :

(a) *Muna* *tuigíod ré* *ir* *bocht an rgeat é.*

The conditional, future, or habitual present of *tuá* are used instead of the Subjunctive (See under 1°) :—

(b) *Muna mbeaod ré ann* *ir* *ceann a labhrainn-re.*

Notice the difference between :—

(c) *Muna* *faib ré ann* (supposes his absence a fact)
do ceaparr-ra go bfeada é.

(d) *Da mba ná beaod ré ann* (supposes his presence)
cionnur do cífinn é ?

Similarly (e) *má* *bí ré ann* (he *was*) *do connaic ré an faodarc*
(he did).

(f) *Da mbeaod ré ann* (he *wasn't*) *do cífead ré an*
faodarc (he didn't).

The subjunctive of the copula with *go-* is now used as a dependent form for the present indicative—*deir ré gurB é* *Cníort é.* It is also used as a subjunctive of course :—*gurB amlaio duit ;* and, without *go*,—*go mba hé duit* (Ulster).

Exercise LXXIV.

- 1°. Let us go into the neighbouring towns and cities that I may preach there also ; for to this purpose I am come.
- 2°. No man can enter into the house of a strong man and rob him of his goods unless he first bind the strong man.
- 3°. Wheresoever you shall enter into an house, there abide until you leave that place.
- 4°. I say to thee thou shalt not go out thence until thou pay the very last *mite*.¹

- 5°. Unless you shall do penance you shall all likewise perish.
6°. Let it alone this year until I dig about it and dung it.
7°. Send Lazarus that he may dip the tip of his finger in
water to cool my tongue.
8°. Where is the guest chamber where I may eat the Pasch
with My disciples ?
9°. If you did believe Moses you would perhaps believe Me
also.
10°. Except you eat the flesh of the Son of Man and drink
His blood you shall not have life in you.
11°. If I wash thee not thou shalt have no part with Me.
12°. As the branch cannot bear fruit of itself unless it abide
in the vine so neither can you unless you abide in Me.
13°. If I go not the Paraclete will not come to you.
14°. Except I shall see in His hands the print of the nails,
and put my finger into the place of the nails, and put
my hand into His side, I will not believe.
15°. Who is he, Lord, that I may believe in Him ?
- . . .
- .
- .

CHAPTER XI.

Active, Passive, Autonomous, and *τά* Constructions.

So many mistakes have occurred, even in print, in the use (or abuse) of the forms coming under this heading, that we think it necessary to give here a bird's-eye view of the whole matter. The chief cause of the blundering was that people failed to distinguish between circumstances in which there was direct reference to the *action*, and those in which the reference was, not to the action, but to *a state of affairs previous or subsequent to the action*.

The action "*ορcaιτε*."

Present Tense.—A. Direct reference to the action :—

I Habitual :—

(a) *Absolute* :—

1°. *Active* :—Ορcaιann ουine άριτε na τοίρη άρ
α ηοct α cloz.

2°. *Passive and Autonomous* :—Ορcaιτεαρ na τοίρη
άρ α η-οct α cloz.

(b) *Contemporaneous* :—

1°. *Active* :—βιονn ρé ζά η-ορcaιτε γ ρinn ας
τεact.

2°. *Passive* :—βιο ρiao τοά η-ορcaιτε γ ρinn ας
τεact.

3°. *Autonomous* :—βιτεαρ ζά η-ορcaιτε γ ρinn
ας τεact.

II Actual :—

1°. *Active* :—τά ρé ζά η-ορcaιτε άνοιρ.

2°. *Passive* :—τάιο ρiao τοά η-ορcaιτε άνοιρ.

3°. *Autonomous* :—τάταρ ζά η-ορcaιτε άνοιρ.

B. Direct reference to previous or subsequent state :—

(a) Habitual :—

1°. *Bíod* ríad ar oireallt ón-a 8 go dtí a 9 (subsequent state).

2°. *Ní* bíod ríad ar oireallt roim a 8 (previous state).

(b) Actual :—

1°. *Tá*od ríad ar oireallt anois (subsequent state).

2°. *Níl* ré a nocht fóir ; níod ríad ar oireallt fóir (previous state).

Imperfect Tense.—A. Direct reference to *action* :—(a) *Absolute* :—

1°. *Active* :—*D'*orclaod ré ar a 8 a clois iad.

2°. *Passive and Autonomous* :—*Do* h-orealltí ar a 8 a clois iad.

(b) *Contemporaneous* —

1°. *Active* :—*Do* bíod ré *š*á h-oreallt 7 rinn as teadct.

2°. *Passive* :—*Do* bíodí *D*á h-oreallt 7 rinn as teadct.

3°. *Autonomous* :—*Do* bíc *š*á h-oreallt 7 rinn as teadct.

B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—*Ní* bíodí ar oireallt roim a h-oct.

(b) *Subsequent* :—*Ní* bíodí-ne ann go dtí 8.15, 7 ba bříš rin do bíodí ar oireallt pómainn.

Past Tense :—A.—Direct reference to Action :—(a) *Absolute* :—

1°. *Active* :—*D'*orclail ré ar a 8 a clois iad.

2°. *P. and A.* :—*Do* h-orclaid ar a 8 a clois iad.

(b) *Contemporaneous* :—1°. *Active* :—*Bí ré SÁ n-orceailt 7 rinn as teadt.*2°. *Passive* :—*Bíodar ÓÁ n-orceailt 7 rinn as teadt.*3°. *Auton.* :—*Bítear SÁ n-orceailt 7 rinn as teadt.***B.**—Direct reference to previous or subsequent state :—(a) *Previous* :—*Ní maðadur ar orcailt ar a 7 a élog.*(b) *Subsequent* :—*Níor rpoirreamar-ne an áit so tci 8.15 7 tÁ bpiš rin bíodur ar orcailt rómáinn.***Future Tense.**—**A.**—Direct reference to Action :—(a) *Absolute* :—1°. *Active* :—*Orclócaib ré ar a 8 a élog 1av.*2°. *Pass. and Aut.* :—*Orclófar ar a 8 a élog 1av.*(b) *Contemporaneous* :—1°. *Active* :—*Beib ré SÁ n-orceailt 7 rinn as teadt.*2°. *Passive* :—*Beib ríav ÓÁ n-orceailt 7 rinn as teadt.*3°. *Aut.* :—*Beifar SÁ n-orceailt 7 rinn as teadt.***B.**—Direct reference to previous or subsequent state :—(a) *Previous* :—*Ní beib ríav ar orcailt poim a noct.*(b) *Subsequent* :—*Má'r ruo ná rpoirream-na an áit so tci 8.15 beib ríav ar orcailt rómáinn.***Conditional and Subjunctive** :—**A.**—Direct reference to Action :—(a) *Absolute* :—1°. *Active* :—*ÓÁ n-orclaib ré ar a 8 1av, o'féadfaib na daoine so léir beib irtis um 8.30.*

2°. *Pass. and Aut.* :—Dá n-orpailtí ar a 8 iad, o'féadofaó na daoine go léir beic irctis um 8.30.

(b) *Contemporaneous* :—

1°. *Act.* :—Dá mbeaó pé gá n-orpailt 7 rinn as teacó do éirimír é.

2°. *Pass.* :—Dá mbeoír dá n-orpailt 7 rinn as teacó do éirimír an dóirpreóir.

3°. *Aut.* :—Dá mbeifí gá n-orpailt 7 rinn as teacó o'féadofaimír dul irceac láirceac.

B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—Dá mbeoír ar orpailt ar a 7

(b) *Subsequent* :—Dá mbeoír ar orpailt go oí a 10 . . .

Imperative.—A.—Direct reference to Action :—

(a) *Absolute* :—

1°. *Active* :—Orclaó pé ar a 8 iad.

2°. *Pass. and Aut.* :—Orpailtear ar a 8 iad.

(b) *Contemporaneous* :—

1°. *Active* :—Bíod pé gá n-orpailt 7 rinn as teacó.

2°. *Passive* :—Bíoír dá n-orpailt 7 rinn as teacó.

3°. *Aut.* :—Bítear gá n-orpailt 7 rinn as teacó.

B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—Ná bíoír ar orpailt asat ruim a 8 a éios.

(b) *Subsequent* :—Bíoír ar orpailt asat go oí a 10 a éios.

Verbal Noun Forms :—A.—Direct reference to action :—

(a) *Absolute :—*

Órúigítear (indic.), do n-	} 1°. <i>Active :—</i> ÓÓ na bóirre
Órúigí, do n-órúigeadó,	
Órófar, dá n-órúigí	
Órúigítear (imper.)	
	o'fórcailt ar a 8 a cíog.
	2°. <i>Passive :—</i> Ná bóirre
	o'fórcailt ar a 8 a cíog
	(See p. 152).

Órúigítear, etc.	(b) <i>Contemporaneous :—</i>
	1°. <i>Active :—</i> ÓÓ beir sé a n-órcailt 7 rinn a5
	teacht.
	2°. <i>Pass. :—</i> Íad a beir dá n-órcailt 7 rinn a5
	teacht.

B.—Direct reference to previous or subsequent state :—

Órúigítear, etc.	(a) <i>Previous :—</i> ÓÓ san íad a beir ar órcailt aise
	roimh a 8.
	(b) <i>Subsequent :—</i> ÓÓ íad a beir ar órcailt aise go
	dtí a 10.

The Action “**múineadh**.”

Present Indicative :—A.—Direct reference to action :—

I. Habitual :—

(a) *Absolute :—*

- 1°. *Active :—*Múineann Seán an Šaebúis go maí.
2°. *Pass and Aut. :—*Múinteann an Šaebúis go maí i pcoil Seáin.

(b) *Contemporaneous :—*

- 1°. *Active :—*Bionn peiréan a5 múineadh na Šaebúisge nuair ip é an bÉarla a bíonn dá múineadh a5 múinteoirib eile.
2°. *Pass. :—*Bionn an Šaebúis dá múineadh aise rin nuair . . .

3°. *Aut.* :—*Bítear* a*g* múineadh na *ḡaeóilge* ra
rcoil rin nuair . . . i rcoileannai*b* eile.

II. Actual :—

1°. *Active* :—*Tá* ré *ḡá* múineadh anoir.

2°. *Pass.* :—*Tá* rí *ḡá* múineadh anoir.

3°. *Aut.* :—*Tá* *ḡar* *ḡá* múineadh anoir.

B.—Direct reference to previous or subsequent state :—

(a) Habitual :—

Previous :—*Ní* bíonn an cealc muinte a*ise* nuair
á *ḡaḡaim*-re.

Subsequent :—*Bíonn* ré muinte a*ise* um a io a
clog. *Ní* bímp*e* ann ra*r* a mbíonn ré muinte a*ise*.

(b) Actual :—

Previous state :—*Níl* ré muinte f*ó*r a*ise*.

Subsequent state :—*Tá* ré muinte a*ise* ceana.

N.B.—In dealing with the state of affairs previous or subsequent to an action which, like *múineadh*, takes some time, one must use more definite expressions, if one wishes to allude clearly to the state previous or subsequent to the *inception* of the act.

Imperfect Indicative—A.—Direct reference to action :—

a) Absolute :—

1°. *Active* :—**Do** múineadh **Seán** an *ḡaeóilge* so
ma*t*.

2° *Pass. and Aut.* :—**Do** muintí an *ḡaeóilge* so
ma*t* ra rcoil rin fa*o* ó.

(b) Contemporaneous :—

1°. *Act.* :—**Do** bí*o* **Seán** a*g* múineadh na *ḡaeóilge*
nuair a *ḡéiginn*-re i*r*ceadh anuair*o*.

2°. *Passive* :—**DO** **BÍOD** **AN** **ṢAEÓILZ** **DÁ** **MÚINEAD**
 RA PCOIL RIN NUAIR A B'É AN BÉARLA A BÍOD DÁ
 MÚINEAD I PCOILEANAIB EILE.

3° *Aut.* :—**DO** **BÍCÍ** **AS** **MÚINEAD** NA ṢAEÓILZE
 ANHPO NUAIR ABÉ AN BÉARLA A BÍOD AR RIÚBAL
 I PCOILEANAIB EILE.

B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—**NÍ** **BÍOD** **AN** **CEACHT** **MÚINTE** AISE ZO
 OCTÍ A IO A CLOS.

If one wishes to refer to a state previous to the
inception of the act one must say :—**NÍ** **BÍOD** **COBNUIṢTE**
AR **AN** **MÚINEAD** **AISE** POIM A 9 A CLOS.

(b) *Subsequent* :—**NÍOR** **DEAGAR** IRTEAC ZO OCTÍ IO.30,
 7 DÁ BHÍZ RIN BÍOR RÓ-DÉIRDEANAC DO'N CEACHT,
 BÍOD RÉ MÚINTE AN UAIR ÚO AISE UM A DEIC A CLOS.
 Here again if the state in question is subsequent
 to the inception (not the completion) of the act
 one says :—**BÍOD** **COBNUIṢTE** **AR** **AN** **MÚINEAD** **AISE**
 AR A 9 A CLOS.

Past Indicative—A.—Direct reference to action :—

(a) *Absolute* :—

1°. *Active* :—**DO** **MÚIN** **SEÁN** **CEACHT** **MAIT** **INTÉ.**

2°. *Pass. and Aut.* :—**DO** **MÚINEAD** **CEACHT** **MAIT**
 ANHPO INTIU MURARB IONANN IR INTÉ.

(b) *Contemporaneous* :—

1°. *Active* :—**BÍ** **SEÁN** **AS** **MÚINEAD** NA ṢAEÓILZE
 NUAIR A CUAṖAR-PA IRTEAC.

2°. *Pass.* :—**BÍ** **AN** **ṢAEÓILZ** **DÁ** **MÚINEAD** **AISE**
 NUAIR A CUAṖAR-PA IRTEAC.

3°. *Aut.* :—**Do bícear as múineadh na Saeóilge nuair a chadár-ra irteadh.**

B.—Direct reference to previous or subsequent state :—

(a) *Previous to inception* :—**ní raibí corruigíte ar an múineadh aise ar 8.30.**

Previous to completion :—**ní raibí an ceacht múinte aise as ceachtar mhádh cum a deic.**

(b) *Subsequent to inception* :—**Nuair a bí corruigíte ar an múineadh aise táinig an eisirte irteadh.**

Subsequent to completion :—**Níor táinig an eisirte go dtí go raibí an ceacht múinte as Seán.**

Future Indicative :—A.—Direct reference to action :—

(a) *Absolute* :—

1°. *Active* :—**múineadh ré ceacht maid inniu, le congnam Dé.**

2°. *Passive and Aut.* :—**múineadh ceacht maid inniu má múineadh riam é.**

(b) *Contemporaneous* :—

1°. *Active* :—**beidh ré as múineadh na Saeóilge nuair a raigimid irteadh.**

2°. *Passive* :—**beidh an Saeóilge ód múineadh aise 7 rinn as dul irteadh.**

3°. *Autonomous* :—**beifadh as múineadh na Saeóilge ra rcoil rin nuair ir é an bdearla a beid ar riúbal i rcoileanaib eile.**

B.—Direct reference to previous or subsequent state :—

(a) *Previous to inception* :—**ní beid corruigíte ar an múineadh aise roim a 9 a clog.**

Previous to completion :—**ní beir an ceacht muinte aise** ar éadtraíad éun a deic.

- (b) *Subsequent to inception* :—**beir corruige ar an múinead aise** a b'ad roim 9.30.

Subsequent to completion :—**beir an ceacht muinte aise** uair an éuis put a rroirream-ne an roil.

Conditional and Subjunctive :—

A.—Direct reference to action :—

(a) Absolute :—

1°. *Active* :—**Dá múinead ré** an f'aeóilge go maic
o'foğluimeoád na roiláiréi go fururda í.

2°. *Pass. and Aut.* :—**Dá muintí** go maic í o
foğluimeofí go fururda í.

(b) Contemporaneous :—

1°. *Active* :—**Dá mbead seán as múinead,** 7
mire ann, o'éiririnn go hairéad leir an f'cead.

2°. *Pass.* :—**Dá mbead an f'aeóilge óá múinead**
7 mé as dul ar roil o'foğluimeoáinn go
ronnmar í.

3°. *Aut.* :—**Dá mbeirí as múinead** na f'aeóilge
7 mé as dul ar roil o' bead a rían oim inu.

B. Direct reference to previous or subsequent state :—

- (a) *Previous to inception* :—**Dá mbead corruige ar an múinead aise** ar 8.30 (ac ní raib) o' bead cuir
maic foğluiméa asam um a 9.

Previous to completion :—**Dá mbead an ceacht muinte aise** ar 9.30 (ac ní raib) o'féad'fáinn é
meap.

- (b) *Subsequent to inception* :—**Dá mba ná bead**

ṛṑ ṑḑ **ṑṑṑṑṑṑ ḏṛ ḏṛ ṑṑṑṑṑṑ ḏṑṑ ḏṛ 9.30 ṑṑ ḑṑṑṑṑ ṑḑṑṑṑ ṑḑ'ṑ ḑṑṑṑṑ.**

Subsequent to completion:—ḑḏ ṑḑḏ ṑḏ ḑṑṑṑ ḏṑṑ ṑṑṑṑ ḏṑṑ ṑṑṑṑ 10.30 ṑḑ ṑḑṑṑṑṑṑ ḑṑṑṑ ṑḑ, ṑḑ 'ṑ-ḑṑṑṑṑ ḑ.

Imperative:—A.—Direct reference to action:—

(a) *Absolute*:—

1°. *Active*:—**ṑṑṑṑṑṑ ṑḑ ḏṛ ḑṑṑṑṑ, ṑḑ ḑṑṑṑṑṑṑ ṑḑ ḏṛ.**

2°. *Pass. and Aut.*:—**ṑṑṑṑṑṑṑ ḏṛ ḑṑṑṑṑ, ṑḑ ṑṑ ṑḑṑṑṑṑ ḏṑṑ ṑṑṑṑṑṑṑ.**

(b) *Contemporaneous*:—

1°. *Active*:—**ḑṑṑṑ ṑḑ ḏṑ ṑṑṑṑṑṑ ṑṑṑṑ ḏ ḑṑṑṑṑṑṑ ṑḑ ṑṛ ṑḑ ṑṛ ṑṑṑṑ.**

2°. *Passive*:—**ḑṑṑṑ ḏṛ ṑṑṑṑṑṑ ḑḏ ṑṑṑṑṑṑ ṑṑṑṑ ḏ ḑṑṑṑṑṑṑṑ ṑṑṑṑṑ, ṑḑ ṑṑ ḑṑṑṑ ṑṑṑṑ ṑṑ ṑṑ ḏṑṑ ḑṑṑ.**

3°. *Aut.*:—**ḑṑṑṑṑ ḏṑ ṑṑṑṑṑṑ ṑḏ ṑṑṑṑṑṑṑ ṑṑṑṑ ḏ ḑṑṑṑṑṑṑṑ ṑṑṑṑṑ, ṑḑ ḑṑṑṑ ḏṑ ṑṑṑṑṑ ṑṑṑ ṑṑṑṑ ḏṑṑ.**

B.—Direct reference to previous or subsequent state:—

(a) *Previous to inception*:—**ṑḏ ḑṑṑṑ ṑṑṑṑṑṑṑ ḏṛ ḏṛ ṑṑṑṑṑṑ ḏṑṑ ṑṑṑṑ ḏ ṑ ḏ ḑṑṑṑ.**

Previous to completion:—**ṑḏ ḑṑṑṑ ḏṛ ḑṑṑṑ ṑṑṑṑṑ ḏṑṑ ṑṑṑṑ ḏ 10.**

(b) *Subsequent to inception*:—**ḑṑṑṑ ṑṑṑṑṑṑṑ ḏṛ ḏṛ ṑṑṑṑṑṑ ḏṑṑṑṑ ḏṑṑṑ ṑṑṑṑṑṑ ḏ ḑṑṑṑṑṑ ṑṑṑ ḏ ḑṑṑṑṑṑṑṑ ṑṑṑ.**

Subsequent to completion:—**ḑṑṑṑ ḏṛ ḑṑṑṑṑ**

múinte aḡat rui a ttiocrao-ra, nō ip tuit ip meara.

Verbal Noun Forms :—A.—Direct reference to action :—

Óruiḡtear (indic.), oo h-óruiḡeá, óróra, oo h-óruiḡeá, óá n-óruiḡeá, óróiḡtear (imper.).

(a) *Absolute :—*

1°. *Active :—*ÓÓ an ḡaeóitḡ oo múineáó inḡiu.

2°. *Passive :—*An ḡaeóitḡ oo múineáó inḡ ḡaó rcoit ar fuir na tíre (see p. 152).

(b) *Contemporaneous :—*

1°. *Active :—*ÓÓ beic aḡ múineáó na ḡaeóitḡe nuair a ttiocrao an eḡire. (The nuair clause will change according to the form of the introductory verb).

2°. *Passive :—*An ḡaeóitḡ a beic óá múineáó ḡ rinn aḡ teaót ip teaót.

B.—Direct reference to previous or subsequent state :—

Óróiḡtear, etc.—(a) *Previous to inception :—*ÓÓ ḡan beic tórnuiḡte ar an múineáó aḡe roim a ḡ a óloḡ.

*Previous to completion :—*ÓÓ ḡan an ceaót a beic inúinte aḡe roim a io.

(b) *Subsequent to inception :—*ÓÓ beic tórnuiḡte ar an múineáó aḡe roim a ḡ a óloḡ, nō ná ttiocraimíu in aon óor.

*Subsequent to completion :—*ÓÓ an ceaót a beic múinte aḡe roim a io.

Exercise LXXV.

Active, Passive, Autonomous, and tÁ Constructions.

1°. I will strike the shepherd, and the sheep of the flock shall be dispersed.

- 2°. The veil of the Tabernacle was rent *in two*¹ from the top even to the bottom.
- 3°. All this *has been done*² that the Scriptures of the prophets might be fulfilled.
- 4°. He laid it in his own new monument which *he had hewed*² out in a rock.
- 5°. And Jesus coming spoke to them, saying :—All power is given to Me in heaven and in earth.
- 6°. The Sabbath was made for man and not men for the Sabbath.
- 7°. No one putteth new wine into old *bottles* ;³ *otherwise*⁴ the wine will *burst*⁵ the bottles and both the wine will be spilled and the bottles will be lost.
- 8°. All sins shall be forgiven to *the sons of men*,⁶ and the blasphemies wherewith they shall blaspheme.
- 9°. There is nothing hid which shall not be *made manifest* ;⁷ neither was it made secret but that it may *come abroad*.⁸
- 10°. In what *measure*⁹ you shall mete it shall be measured *to*¹⁰ you again and more shall be given to you.
- 11°. He that *believeth*¹¹ and *is baptized*¹¹ shall be saved ; but he that believeth not shall be condemned.
- 12°. On the eighth day they came to circumcise the child and they were about to call him by his father's name, *Zachary*.
- 13°. Every valley shall be filled, and every mountain and hill shall be brought low and *the crooked*¹² shall be made straight and *the rough ways*¹³ plain.

1. 'n-a óá éuró.

2. Tá construction.

3. Áireáí leaéair.

4. nó má . . .

5. Buir.

6. An cine daonna.

7. Tááair éun

8. nóct.

9. Tómar.

10. éun.

11. Future tense.

12. Sác cam.

13. Sác sáró.

- 14°. Everyone that exalteth himself shall be humbled ; and
he that humbleth himself shall be exalted.
- 15°. He shall be delivered to the Gentiles, and shall be
mocked,¹ and scourged and spit upon.
- 16°. Six and forty years *was*² this temple *in building*² ;
and wilt thou raise it up in three days ?

CHAPTER XII.

Repetition of words for sake of clearness.

Modern Irish avoids all clumsy constructions which would at once obscure the sense and interfere with the harmonious flow of the language. Hence we find certain repetitions which are worthy of note :—

- (a) When the subject (of the principal or a subordinate clause) is somewhat complex, it is frequently put first in the sentence, and repeated afterwards (in pronominal form) with the verb :—

MSF. 206.—**AN té mÁÉTNOCÁD AIN** 1^r **DÓIC** U1OM
SO **DTUISFEAD** **fé** . . .

- (b) Both the verb and the subject (in pronominal form) are repeated, when a clause or phrase qualifying the subject intervenes—

1°. Between a transitive verb and its object.

2° Between an intransitive verb and the complement of the predicate.

1°. MSF. 28.—**D**O **ÉAIT** **AN** **FEAR** **N-A** **PAIB** **AN** **GUNNA** **NA**
LÁIM **AIGE** **D**O **ÉAIT** **SÉ** **É** **FÉIN** **AR** **GEALACÁN** **A** **DÁ** **GLÚN**
AR **AN** **MBÓTAR**.

MSF 27.—**D**O **ÉÓG** **AN** **FEAR** **N-A** **PAIB** **AN** **GUNNA** **N-A** **LÁIM**
AIGE **D**O **ÉÓG** **fé** **AN** **GUNNA** **LE** **RPÓRT**.

MSF. 208.—**TU**S **AN** **T-ÁTAIR** **SÉAMUR** (**AN** **CANÓNA**
ANOIR) **TU**S **SÉ** **DINNÉAR** **BHEAS** **BPOCTALAC** **DÚINN**.

2°. MSF. 34.—**B**IOD **fé** **LEADAR** **AB'** **FEARR** **A** **ÉAITNFEAD**
U1OM, **BÍOD** **SÉ** **ASAM** **AMUIC** **COIR** **CLAIÖE**.

Ser. 56.—**B**I **FEADAR** **7** **TAIRÖE** **AN** **BAIRTE** **A** **BÍ** **AS** **EOM**
'A **DÉANAM**, **BÍ** **SÉ** **GAN** **AMHAR** **D**O **FÉIR** **FEADARA** **AN** **DUIÑE**
A **BEAD** **AS** **DÉANAM** **NA** **H-AICRIGE**.

MSF. 50.—*Bí an clóir a bí ar aghaidh tige na rcoile amac bí sé lán de caraigheadaib móra cloó.*

MSF. 143.—*Dá éagmuid rin bí an gaeleuin a labairtáí bí sí ar áilleáct.*

MSF. 165.—*Do léim gac ragar, pé mar a táinig pé, DO LÉIM SÉ ruar ar an árdán.*

MSF. 210.—*So raib an ragar paróirte a bí anro i bparóirte Cairleáin ua liacláin, SO RAIB SÉ ag dul cun báir.*

MSF. 199.—*Bí na daoine a fhoir an áit móimáin bíODAR imtígte amac ar an rraio.*

- (c) When the subject consists of several nouns, one (or more) of which is qualified by a clause, the *verb* is repeated in the plural:—

MSF. 46.—*D'imtígh micéal 7 Caitlín, 7 an méir a bí beo de'n cláin, D'IMTÍGHEADAR ar an mboctán.* (An alternative device for avoiding clumsiness is *to put the whole of the predicate together at the beginning*, thus:—

D'imtígheadar AS an mboctán m. 7 c. 7 etc.)

- (d) The *verb* (and preceding particle) are repeated, when its predicative complement, somewhat long and complex, intervenes before *the object*:—

MSF. 170.—*Dá n-abrainn-re leir na fearaib uo a táinig cúgam an oirde úo 'á iaraid orri beic am' rtiúrtóir orca, DÁ N-ABRAINN ná féadainn é . . .*

CHAPTER XIII.

Miscellaneous.

A.—Feminine adjective not inflected in the dative singular : Feminine adjectives frequently resist inflexion in the dative singular, especially those in -ac. In many cases the phenomenon may be explained as coming under the phrase-noun principle (p. 159).

- 1°. Ní toil le núbair n-actair atá iní na flaitir go scaillí
duine de'n muinntir beas fan (CS. 50).
- 2°. As réveasó fé sac tadoó (MSF. 3). Cf. iotadoó, etc.
- 3°. Bimír as obair fan lae ar an bfeirm beas (MSF. 48).
- 4°. Ar an tadoó cóir ó'n tfráir beas (MSF. 57).
- 5°. Bí fé in' oíóce óuó (MSF. 71).
- 6°. Ar réir breas leactan (MSF. 86).
- 7°. Deineann an enucán foitín móir do'n inre beas (MSF.
127).
- 8°. San abainn mór (MSF. 129).
- 9°. Ar úráir éigin tairbeac a déanam de'n éirum
rín (MSF. 149).
- 10°. Sa cóir bacac (S.).
- 11°. Leir an scainnt uatbásac (Ser. 10).
- 12°. Sa mírbúilt mór fan (Ser. 66).
- 13°. See Ex. a., p. 110 (S. 97).
- 14°. Fear is ead catat go bfuil rpeoir ana-móir aise ,
rgealairbeact sulctmar (CD. 51).

B.—Apposition.

Apposition in Irish is either—

1°. Logical, but not grammatical :—

- (a) Tá breic tadhra air éana féin toirg náir éire .
fé in ainm mic de, an t-aon sein (CS. 230).

- (b) *Óiomair tamall maidh ag feiteamh leo ag doirp
tíge an ádair TOMÁS MAC MUIRIS* (TITLE ONLY
inflected).
- (c) *Leabhair an ádair PEADAR Ó LAOGHAIR, taitne
riabhair aitear na cruinne liom* (TITLE ONLY inflected).
- (d) So in the vocative:—*a ádair PEADAR; a
ádair SÉAMUS*. But—*a pheadair uí LAOGHAIR
a Séamuir uí Ceallacháin*. See 2°. c. below.
- (e) *Tá impíre na maidhne muir, máttair Dé*
(Ser. 4).
- (f) *I n-éagmuir íorép 7 muir mátair* (Ser. III).
or—2°. Logical and grammatical:—
- (a) *b'é rin ádair céile cáirair, árd-śaśairt na
briabna ran* (CS 277).
- (b) *b'rin é ádair tómar uí nualláin* (The usual
construction).
- (c) So in vocative:—*a śeáin uí śúillobáin* (usual).
- (d) *Setantae macc Sualtaim atomchomnic-se, ocus*
(e) *macc Dechtire DO FETHAR-SU* (S.T. 4).
- Frequently in O.I.—after proleptic a:—*a uathmaire*.
IND FIR (S.T.) ; *a masse IN CHUIRP* (Gl.).
- (f) *Corp Sant Anna MATHAR Muire* (GM.-ZCP. II., 14)

C.—Dative, Genitive or Locative form now used instead of old Nom.—

Some reformers of Irish indulge in heroics occasionally about the corruption of *śaebealt* into *śaeóilt* (not to speak of *śaolunn*!) forgetting (apparently) that the same thing has happened in hundreds of other words. It is inconsistent, not to say stupid, to be continually writing *śaebealt*, and allowing, at the same time, the dative form to serve, instead of the nominative, in dozens of other words. The following list will help the student

to realise how widely spread this change is, and when he remembers that the change in some cases had begun in the old Irish period, he will be content to accept these FACTS of language, and admit that there is nothing specially sacred about a Nom. case. The list of course is by no means complete :—

1°. Dative for older Nominative :—*uifb* *laoḡaíre* (the name of the parish in which Ballingeary is situated) ; *úir* (the virgin soil ; Lat. *pura* (adj.) ; old nom. *úr*) ; *ḡaeṛilḡ* ; *scóil* ; *ṭabḡaírt* (old nom. *tabart*) ; *ḡabḡáil* (old nom. *gabál*) and so all verbals in *-áil* ; *máíóin* ; *mín* (meal ; Mid. I. *men*) ; *ṭríúr* (*ṭruar*) ; *ṵís* (as well as older *ṵiar* = a pair) ; *muínnṭír* ; *námḡaíó* (as well as *námḡa*) ; sometimes also *caráíó* (as well as *cará*) ; *náṵúir* (*natura*). ; *ṭóil* (O.I. *tol*) ; Middle I. *nir* (nest) for O.I. *net* (mod. *neao*, *níó*) ; *péin* (as well as *pian*) ; *péist* (as well as *píart*) ; *óis* (virgin) as well as *ós* ; *réir* (as well as *ruar*) ; *ríoḡaínn* (as well as *ríogán*) ; *báinnríóḡaínn* (also *-án*) [Here, however, we may have two original modes of declension] ; *scéim* (and *rciam*) ; *rcéibinn* (old nom. *rcéibean*) ; Keating has both forms as vocative in the same poem) *seáctmáin* (*septimana*) ; *seánmóin* (for *reánmóir* (with assimilation), which again is for *reármóin* (with metathesis) from L. *sermo*) ; *sín* (as well as *ríon*) ; *snáṭaíó* (Mid. I. *snathat*) ; *tis* (Munster ; O.I. *tech*) ; *ṭóit*, smoke (Mid. I. *tutt*) ; *uáis*, grave (Mid. I. *uag*) ; *ḡluáis*, gloss, commentary (O.I. *gluas* (s)) ; *uáir* (O.I. *uar*, *ór* ; cf. *ró céaoḡáir*) ; *uáim*, cave (as well as *uam*) ; *uáim*, seam, sewing (*uḡaim*, also *uam*) ; *uúinn*, elbow (also *uúle*) ; *urcáo* (O.I. *erchót*) ; *orḡaínn* (O.I. *orcun*) ; *ṭuarḡaínn* ; *reircint* (with prothetic *r-* and suffixed-*-t* ;

O.I. aicsiu, dat. aicsin); $\text{f}\acute{\text{a}}\text{o}\text{i}\text{r}\text{o}\text{i}\text{n}$; O.I. foisitiu, d. foisitin; $\text{g}\text{u}\text{a}\text{i}\text{r}$, danger; earlier $\text{g}\text{u}\text{a}\text{r}$.

2°. Genitive for old nom.— $\text{g}\text{a}\text{e}\text{o}\text{i}\text{l}\text{g}\text{e}$ (Connaught); $\text{o}\text{i}\text{o}\text{c}\text{e}$ (O.I. nom. adaig).

3° Locative now used as nom.— $\text{c}\text{i}\text{o}\text{n}\text{n}\text{ }\tau\text{S}\acute{\text{a}}\text{i}\text{l}\text{e}$ (Kinsale).

D.—Change in parts of speech :—

In dealing with the development of go as a relative particle (pp. 109-111) we saw that both the prep. ag and the conjunction go had some influence. Similarly the oblique relative a (ar) is in origin a demonstrative (san), just as the relative THAT and the conjunction THAT in English are connected with the demonstrative that. So negative “ $\text{n}\acute{\text{a}}$ ” and comparative “ $\text{n}\acute{\text{a}}$ ” are transformed into the affirmative “ $\text{n}\acute{\text{a}}$ ” of Identification sentences (Type II. b). Shakespeare’s “but me no buts” shows how far the process may go. In Irish there are some interesting cases of verbs becoming substantives (nouns or adjectives) :—

1°. $\text{f}\acute{\text{e}}\text{i}\text{o}\text{i}\text{r}$ is now an adjective, but in origin it has been held to be the 3rd sing. present indic. pass. (prototonic form) of the verb ad- cota , $\acute{\text{e}}\text{ta}$ he obtains. From this verb also comes the modern $\text{f}\acute{\text{e}}\text{a}\text{o}\text{a}\text{i}\text{m}$ (Mid. I. $\acute{\text{e}}\text{taim}$) with prothetic f- . Corresponding to the negative statement $\text{n}\acute{\text{i}} \acute{\text{e}}\text{tir}$ (lit., it is not obtained) an affirmative statement was coined with the verb ir , viz. $\text{is } \acute{\text{e}}\text{tir}$ ($\text{i}\text{r} \text{f}\acute{\text{e}}\text{i}\text{o}\text{i}\text{r}$), and $\acute{\text{e}}\text{tir}$ ($\text{f}\acute{\text{e}}\text{i}\text{o}\text{i}\text{r}$) thus took up the functions of a substantive. Thurneysen, however, has recently maintained that $\text{f}\acute{\text{e}}\text{i}\text{o}\text{i}\text{r}$ is to be referred rather to $\text{f}\acute{\text{e}}\text{i}\text{o}\text{i}\text{r}$, $\text{f}\acute{\text{e}}\text{i}\text{o}\text{r}\text{e}\text{a}\text{c}$. Keating has $\text{t}\text{i}\text{g} \text{f}\acute{\text{e}}\text{i}\text{o}\text{r}\text{e}\text{a}\text{o} \text{f}\acute{\text{e}}\text{i}\text{t}\text{r}\text{e}\text{a}\text{c}$ (noisy, powerful) $\text{o}\text{o} \text{g}\text{a}\text{o}\text{i}\text{t} \text{n}\acute{\text{a}} \text{n-}\acute{\text{a}}\text{r}\text{o}$ (K.P. 553), Dineen has $\text{f}\acute{\text{e}}\text{i}\text{t}\text{r}\text{e}\text{a}\text{c}$, strong, stout. I can find no trace of $\text{f}\acute{\text{e}}\text{i}\text{o}\text{r}\text{e}\text{a}\text{c}$ in the modern language.

- 2°. In a similar way the O.I. perfect passive of the verb *ro fitir* (modern *ṙeavṑar*), namely, *fess*, became a noun or adjective, *ní fess* gave rise to *ṙf fess* (*ṙf ṙear ṑom*, etc.) on the analogy of *ní fiss* : *ṙf fiss*, and so *ṙear* became a noun or adjective.
- 3°. There was in O.I. a verb *fo-fuapair*, *fópair* (*fo-od-ber*) meaning he attacks, makes for. From this comes the modern verb *ṙóbaraim*, I begin, attack, meditate, happen by accident, etc. But, furthermore from saying *ṑ'ṙóbar ṑom é ṑéanaṑ* (an impersonal use of the verb in the sense of "I almost did it") we come to say also *ṑa ṑóbar ṑom é ṑéanaṑ*, where out of the impersonal *ṙóbar*, preceded by *ṑo* we form a new substantive (adjective) *ṑóbar*.

Words beginning with a vowel are liable to take on accretions from the previous word. Cf. the frequent occurrence of prothetic *ṙ*-, e.g., *ṙuireos*, *ṙaire*, *ṙuar*, *ṙail*, *ṙairnéir*, *ṙanaim*, *ṙiaṙraiz*, etc., and the variation between *p* and *ṙ* in words like *ṙréaṑ*, *ṙréaṑ* ; *ṙairce* (*parochia*), *ṙairce* ; *ṙill*, *ṙill*, *ṑill* ; *ṙroṑaṑ*, *ṙroṑaṑ* ; *ṙailm*, *ṙailm* (*ṑoṑnaṑ na ṙailme*) ; Mid. I. *petarlaicc* for older *fetarlaic* (*vetere lege*) ; *ṙitibín* : *ṙitibín*. Cf. also the confusion of initial *n*- with final *-n* of the article, in—*uimṑ* (*number* : = *nuimṑ*), *ear* (O.I. *ness*) *earcóro* ; *nearcóro* (*boil, sore* ; O.I. *nescóit*).

E.—Some words in which Indo-Germanic "p" has been lost.

1. *-arc* in *immchomarc* = questioning. Cf. L. *posco* <†*prk-sco* ; *procus* (*suitor*), *precor* = I pray.
2. The prep. *ar* (in relative construction are *-ara-* ; cf. Gall. *Are-morici*) Gr. *περι*, etc.
3. *ait* = joint. Cf. Gk. *δι-πλάσιος*, double.

4. -aon in fíoraon < †epōno, †epno ; cf. Eng. even (Pedersen).
5. an-uiriú (last year) ; Gk. *πέρυτι, πέρυσι*.
6. ác=ford. Gk. *πάτος* a trodden or beaten way ; L. pons.
7. as-ren ; Gk. *πέρνμη* I sell.
8. all (rock ; áil, fáil) ; †palsos. Cf. Germ. Fels (rock), Eng. fell.
9. áicirne (calf) < †pathre-nio. Root-pa=feed. L. pascor, pabulum (Z.C.P. VII, 2).
10. áil (fitting, desired) < †pak-li. (Cf. L. pango, paciscor). (Or possibly †ad-li ; cf. adas, comadas).
11. ácáir ; L. pater.
12. céacra (plough) ; Gk. *καμπτός*=bent. (I.G. pt > cht).
13. creacra = wood-cock, barn-owl, partridge, barnacle ; immediately from †Kreb-ro, but cf. L. crepo (screpo), (Marstr).
14. col (sin, impediment, prohibition ; blood relationship) ; L. culpa.
15. caor (berry) ; Gk. *καρπός* = fruit.
16. caora (sheep) ; L. caper.
17. corráin (carrán) ; L. carpo ; Gk. *καρπός*.
18. cáct (O.I.) = a female slave ; L. capta. (pt > cht).
19. cró ; †Krapos ; Eng. roof = hroof.
20. cuan (harbour) ; cf. Eng. haven (†Kopn-) ; Kjöbenhavn.
21. cluain (meadow) < †klopni—(Thurn.).
22. cam (crooked) ; Gk. *κάμπτειν* = to bend, bow.
23. cúis (five). I.G. penque ; L. quinque ; Gk. *πέντε* ; cf. L. pugnus (fist).
24. ead (in re n-ead 7 re n-áimriú fáda), time, space ; †pedo- ; Gk. *πέδον* ground, earth, land, soil. L. opid-um. Possibly the same root is to be found in iomaó, ionaó (in both of which the O was originally aspirated).

25. εαρε = speckled ; Gk. περκνός. Unless it belongs to the root *erc-* (shining, radiant) found in ρυαρε, ου-αρε. Cf. L. *arguo*, *argentum*, *argilla* (white-clay).
26. ad-ella (v.n. αῶαι; cf. τᾰῶαι, οἰαι, τριαι) < †pelna. Gk. πἰλναμαι pass. of πἰλνάω, I bring near to ; L. *appellere*. "Germanici triremis Chaucorum terram adpulit" (Tac. Ann. 2, 24).
27. εἰτεαδ (falsehood) < †peiti-ka (Marstr. Z.C.P. VII, 2). Pedersen, on the other hand, derives either from 1° *epi-togh* (tongid, he swears) comparing Gk. ἐπι-ορκέω (swear FALSELY); or 2° from I.G. †eito- O.I. *oeth*, Eng. *oath*, comparing, for the change of meaning, the word *tuige* (used as vb. n. of *tongid*) which means etymologically "lying."
28. εαν (bird) ; †pet-no- ; cf. L. *peto*, *penna*, *petulans* (diminutive).
29. ειτρε (= tail, end ; lit. feather) ; †pet-río. Cf. εαν.
30. ρο (ρῶ, ρέ, ρά, ραοι) ; Gk. ῥο̃ ; Sk. *upa*.
31. ρορ :—Gk. ὑπερ, L. *super*, Sk. *upari*. 31° ρυαιμ < *upo-vok-smen* (Marstr.) ; L. *vox*. Cf. ροτρηom, ροτρηonn (ρο-τορηann).
32. ιτ (ιοι) (many) ; Gk. πολύς ; Goth. *filu*.
33. ιτ (corn), ιοτλαιnn (haggard) ; Sk. *pitus* ; L. *pituita*, *phlegm* ; a gummy exudation from trees.
34. ιβ (drink) ; Sk. *pibati* ; L. *bibit* (for *pibit*).
35. ιρ, ιορ (prep. and adv.—down) ; †pēd-su (If not from prep. *in*).
36. O.I. *iress*, *hiress*. Still extant in the negative compound αἰ-ραρ (doubt). Originally vb. n. of *ar-sissedar*. *ir* is one of the stressed forms of the prep. *ar* (q.v.). For the meaning (faith) cf. Gk. ἐπίσταμαι = I know (Attic), believe (Herodotus).

37. *iar* (*tiar*, *riar* *anriar*, *iarṡar*, etc.); apparently a neuter -*ri*o extension of the I.G. *epi-* found in Gk. *ἐπί*.
38. *iarṡ*; *piscis*?
39. *iar*: *†plār*—; Eng. floor; cf. Sc. G. *blàr*.
40. *ian*:—Either from *†plānus* (level, with the unevennesses *filled up*) directly, or a form of the root *plē* (L. *plenus*, Gk. *πλήρης*).
41. *cum-ait* (handmaid; lit. *pregnans*) *-ait* < *†palm* (cf. 40).
42. *tion*: *plenus*.
43. *iam*: *palma* (with lengthening).
44. *teac*; cf. *πλάξ*, anything flat or broad: *planus* < *placnus*.
45. *iuam*: pilot; Root *†pleu* = sail. Gk. *πλέω*, *πλεύσομαι*.
46. *iuctar* (boat); cf. Eng. sloop?
47. *mot*: Gk. *μολή* (song) dancing to music; Melpomene.
48. *neact* (niece); L. *neptis*.
49. *nia*: L. *nepos*.
50. *oric*: L. *porcus*.
51. *or*, *uar* *†oup-su* (*uactar* *†oup-tero*; *tuar*, *ruar*, *anuar*); Goth. *iup* = upwards (Pedersen). Thurn. on the other hand sees -*ks*, in the *r* of *or*, comparing *uactar* and the Gall. *Uxellodunum* (Hightown).
52. *reō* (frost); L. *pru-ina*.
53. *prep. re*: cf. L. *prin-cipium*; Gk. *πρίν*.
54. *riam*: L. *primus* < *†pris-mos*, *riam* < *†prisam-*.
55. *rait-neac* (fern): *†prati-*.
56. *ait*: *†pothni*; Sk. *pathas* = place (Pedersen).
57. *ruan*: L. *somnus* < *sopnos* *†svepnos*. Cf. L. *sopor*; Gk. *ὕπνος* (with labial infection from *π* or the lost digamma? Or *υ* represents an ablaut grade of *ue-*).
58. *rearr* (sickle); L. *sarpo*; Gk. *ἄρπη*, kind of falcon; sickle, scimitar.
59. *react*: *septem*: *ἐπτά*
60. *raor*: *†sapero-*; L. *sapio*.

61. O.I. soud, in *iomróð*, *tionntóð* :—Root *svap*, *sup* ;
cf. Lat. *dis-sip-are*.
62. *rñón* : Root *pster* ? L. *sternuo*.
63. *ríne* (teat, nipple, pap) ; aspirated in O.I. *bó tri-phne*
(cow with udder of three teats). Lithuanian *spenys*.
64. *reir*, *reirib* (now = heel ; orig. = ankle) aspirated
in dual (O.I.) *dí pherid* ; Gk. *σφυρόν* = ankle.
65. O.I. *selg* (spleen) ; Gk. *σπλήν*, *σπλάγχνα*. Mod. I. *reats*.
66. *te* (warm ; O.I. *tee*) : L. *tepent-es*.
67. *tan* (time ; but compare Eng. *then*) ; L. *tem-pus*.
68. *tuile* (flood) : < *to-li-n* (Root *plé*).
69. *óileann*, *óilinn*, *óile* :—*dí-li-n* (Root *plé*).
70. *úr* : L. *purus*.
71. *uilaib* : cf. Gk. *πύλιγγες* (curled hair). So *uicá* (beard) ;
uilaib (*uile-íada* = long-bearded ?).
72. *urra* : prep. *ar*+root of L. *postis* (Pedersen).
73. *muict* : < *†pr̥tu* : Gk. *πρέπω* (Pedersen). But Marstr.
(Z.C.P. VII, 2, 361) derives from *r̥kta*, a weak form of
the root in *ru-aic*, *uuaic* (also *ro-r̥cá*, *uo-r̥cá*).
74. *mann* : *†parsna* ; L. *pars*.
75. *pro* : L. *pro*.
76. *en*=water ; *englas* (milk and water) < *†pino* (cf. *ib*
L. *bibo*) (Z.C.P. II, 306).

CHAPTER XIV.

Word-formation.

A.—Verbal Nouns :—

1°. -o stems :—cúmhoad, cuimhead, (cuibhead), corp, folad (fo-laidim), fulang (fulas) tórmad (to-for-maig), tapann, tađant (act of driving, barking at, etc., do-seinn), adall, tadall, diall, triall (the last four from the root ell-, cf. Lat. appellere = to come to land (Tacitus)).

Notice that in cúmhoad, cuibhead, folad, tórmad, the final -ad is not a suffix but part of the verbal root itself.

2°. io- stems :—cf. Latin gaudium *ruide* (†sodium from the o grade of the root -sed, Lat. sedere; solium. For the interchange of l and d cf. old Latin impellimentum for impedimentum; lacrima for the older dacrima, Gk. δάκρυ, I. dér, deor; lingua, Ir. teangsa (for deangsa); Ir. cuileadtain for cuideadtain; cf. cerom (plague) for deiom (Root ded- = evanescere, tabescere).

éirge, eirirge; eagna (no longer a *verbal* noun; wisdom); freagra (frith-gaire); foba (fubae from fo-ben); luige; tairbe (torbe from torban, dorban); tuile (do-lin). foba, tairbe, tuile no longer *verbal* nouns.

3°. ia- stems :—claidhe, guirde, ite, riige (no longer *verbal*). Cf. L. invid-ia.

4°. Different stems but with -t (th, o, or o, or ?) ending in modern Irish :—beit (buith), bheit, beannađt, maillađt (no longer *verbal*), brat (mrath from mairnid, betrays) cleit (later ceit), dútdad (no longer *verbal*), dearmad, formad (root men- in L. mens,

E. mind) *tuige* (*tuigeaḁ* where *th* in unstressed syllable has become *ṁh*. In *dearmad*, *formad*, final *τ* has been eclipsed by preceding *-n*). *fiarfaíde* (early I. *iarfaigid*, from *†-sagitus*) *atcuinge*, *atcuingib*; *teacht*, *raḁ* (no longer *verbal*).

The verbal noun form is (frequently) different in compounds as compared with the simple noun. E.g., *bheir*, but in compounds *bert*:—*taḁairt*, *abairt* (O.I. *epert*) *ioḁbairt*; *béim*, but in compounds *-be*, *-bae*,—*foḁa* (O.I. *fubae*) *tairbe* (O.I. *torbe*).

5°. *-tu* suffix:—*meaf*, *riof*, *coiméad*. Sometimes the old verb has become obsolete, and a new verb has been formed from the old verbal noun, e.g., *meafaim*, *coiméadaim*; so *léimim* side by side with the older *tingim*; *céimnigim* as compared with older *cingim* (obs.).

6°. With *-tiu* suffix in old nom.:—*oíḁean*, *oíḁin* (protection. O.I. *dítu*) *foigḁe* (patience. O.I. *foditui*), *feircin*, *feircint* (*faircin*, *faircint*) O.I. *aicsiu* (*†ad-ces-tio*). In *foisḁin* (O.I. *foisitiu*, from *fo-sissedar*), we have analogy, on the model of *foditui*, *airitiu*, etc. The old dative is frequently used in the modern language as nominative—a thing not unknown in the Old Irish period—e.g., *tabairt*, *gabáil* instead of *tabart*, *gabál*. In *feircint* we have the old dative, with prothetic *f-*, change of *ai* to *ei*, metathesis of *r* and *c*, and the addition of a final *-t*. For the change from *aí* to *eí*, cf. *mac*, gen. *mí*c for earlier *meic*, *maic*. In speech one frequently hears *ricin* (not *feircin*).

7°. With *mu-* suffix (masc.):—*gníom*, *deánam*, *rógnam* *cornam* (now frequently *coraint*), *rníom*. But *impeardán* (from same root. The earlier form was *imbressan*. The *a* has been lengthened on the

analogy of diminutives in -án). *Tuitleam*, *tairipe* (loyalty, for earlier *tairissem*).

8°. With *ma-* suffix (fem.) :—*cpeirdeam* (no longer verbal ; *cpeirdeamaint* is used instead) ; *maoirdeam*, *asallam*. *cpeirdeam* and *maoirdeam* are now masculine.

9°. With *mn-* *smen-* suffix :—*béim*, *céim* *oíréim* (*oíring*), *léim*, *féim*, *foḡluim*, *tuitim* (O.I. *tothaim*), *ḡairim*. Notice that *béim*, *céim*, *féim* are no longer *verbals*. Also that, as in the case of *bpeic*, the verbals *béim*, *ḡairim* take a different form in compounds :—*foḡa* (O.I. *fubae*), *freasra*, *casra*, *foḡra*, *asra* (also *freasrao*, *freasrait*, etc.) ; *naiom* (now *fnaiom*) from *naic-* ; *reinnim* ; *maiom* (this last on the analogy of *naiom*). *ḡairim* occurs in the compound *toḡairim* = summoning, invitation, etc.

10°. With suffix *-ni*, (fem.) :—*buan* (*bong-*) (now frequently *buannt*, and by confusion with verb *bain*, *baint*) ; *áin* (root *ag-* to drive) *táin* *iomáin*(*τ*), *tiomáin*(*τ*), *comáin*(*τ*).

11°. Miscellaneous :—*aitiam* ; *anacal*, *adnacal* (suffix *lo-*?) *ḡabáil* (suffix *-dla*) *ḡein*, *peic*, *cpeic* (these two on the model of *ioc*), *éipic* (from *peic*) *leanamain*(*τ*) (early *lenamon*), *fanamain*(*τ*) (Mid. I. *anad*) *teasán*, *féadain*(*τ*), *piḡ*, *timḡipeadḡ* (from root *reth-* with ending modelled on *teadḡ*). Other forms of the noun corresponding to *piḡ* are :—1°. *ress*, seen in Mid. I. *esraiss* = way, passage ; 2° *rithin* in *foípiḡin*, help. *toḡa* (or used formally as verbal *toḡao*), *poḡa* (both from root *gus-* ; cf. *Augustus* (*Avi-gustus*), Eng. *cost*) ; *repiḡeann* (*repiḡinn*) *léiḡeann*, *aiḡeann* (from Latin gerundial forms) ; *ipḡeann* (earlier *iffern*) on the analogy of these ;

сѣаѡаѡ, ꙗꙗсѣаѡаѡ (suffix -tlo). Many of the above are no longer used as *verbals*.

- 12°. Sometimes the verbal noun is from a different root to that of the verb :—E.g. gal is used as the vb. noun of the old verb fichid = fights. With gal cf. Gk. χολή, and with fichid, Latin vi-n-co. gal survives in certain compounds :—oio gal, to gal, fo gal, fo galuibe ; ar fo gal = outlawed ; eagal (ek + gal) fiongal (murder of a tribesman < fine) ; rearc used as verbal to caraid (obs. or nearly so) ; ól : ibid (obs.—c.f. L. bibo, for pibo). A new verb ólainn is now used. Similarly the verbs corresponding to taidbire (O.I. taidbsiu) airnéir, fairnéir (O.I. aisndís), rcéal (ad-fét) are now obsolete, and these nouns are no longer VERBALS. A new verb airnéirim has been formed from the verbal noun airnéir.
- 13°. -ad (atus) :—molad, buaidad, etc.
- 14°. -uḡad, iuḡad for verbs in uḡ, iḡ :—beannuḡad, írlíuḡad.
- 15°. -adct : éirteadct.
- 16°. buadctaint, airteadctaint, mairteadctaint. These seem to be modelled on the old dat. sing. of malladct, beannaadct, viz. malladctain, beannaadctain (O.I. bendachtin, maldachtin) with the addition of a final -t. So adnuadctaint, adbeoḡadctaint.
- 17°. Intensive or iterative forms in -úcan (from verbals in -uḡad, iuḡad) and -adcan (from others) :—ceirctiúcan, rḡrúḡúcan, ollmúcan, cruinnmúcan, fiarpaidéacan, luḡeacan, gearradcan. These may have originated with diminutives from verbals in -ad like cúmad, cúmadcan. The transition from the diminutive to

the iterative and intensive meaning is easy enough

The "petty" questioner is generally insistent.

18°. -*ctín*, *ctáin* :—*ḟóirḟctín* (*ḟóir* < *ḟo* + *ḟeth*) ; *ḟearḟctáin* (pour < *ḟearḟaim* ; then downpour, *rain*).

19°. -*ḟál*, -*ḟáil*, -*uíol* :—*puruíol*, *ḟearḟḟál*, *bḟúctḟál*, *ḟnúrḟál* (quiet lowing), etc.

B.—Composition :—

1°. First element a *noun*, second element *adjective* :—

ḟolc-buirde, *uict-leactán*. When an ADJ. is made up of a noun and an adj. the adjective must come second. If, however, the compound is a noun, the adj. may come first : *mór-cúmaict*, *mór-luaic* ; but as an adj. *luaicmár*, *lógmár* (the termination -*már* is in origin the adj. *mór*). Words like *ḟionn-barras* are really nouns, whereas *báirḟ-ḟionn* is an adjective. Notice that the initial consonant of the second element is aspirated. This is because the STEM of the first element is used ; where these stems ended in a consonant -o was added or, in some cases, substituted (e.g., *ceḟlac* < *†tego-slogus*) ; aspiration in Irish shows this ; in Gallic words the vowel appears, e.g., Ir. *eacrao*, Gall. *Epo-redia*, *Dago*-(Ir. *oeas*)-*vassus*, *Dumno-rix*, *Vergo-bretus* (name of magistrate amongst the *Ædui*, and = *cuius iudicium efficax est*. *Vergo* = *ḟearḟ*, *Bitu*-(Ir. *bít*, cf. *bít-beo*) *riges*. Cf. Gk. *μονο-γενής* only-begotten. Gall. *Cingetorix*, *Carent-o-magus*.

2°. First element a noun, second also a noun :—

talam (-n stem)—*cúmrcaḟao* (earthquake) : *muir* (-i stem)—*bḟran* (sea-raven) ; *ḟiḟ* (-g stem)—*ctac* ; *ceas* (-s stem)—*lac* (2nd element, = *ḟlóg* *ḟluaḟ* ; when the vowel is shortened (through loss of stress)

final gh broad becomes ch) : *ḡiob-éat* (lit. wood-cat, i.e., mouse-trap) ; *ioḡal-aoḡaḡ* (idolatry) ; *maḡc-ḡluasḡ* (cavalcade) ; *bḡiaḡaḡ-éat* (battle of words) ; *oḡn-maḡbḡaḡ* (homicide; the first element is equivalent to *oḡine*) ; *ban-éaḡa* (*ban* is the composition form of *bean*), *bainḡioḡaḡn*, *croḡbaḡs* = bunch, cluster (quantity held in hand) (also *croḡbainḡs*) < *croḡ* = claw, the hand from wrist to fingers, + *aḡs* (cf. Gk. *ἄγγος*, pail, bowl, bucket—Z.C.P. VII. 2, 397).

3°. 1st element an adj., second a noun :—

áḡo-ḡí, *cearḡ-láḡ*, *cḡuaḡ-éáḡ*, *veaḡ-oḡine*, *oḡoc-
teanḡaḡláirḡe*, *ḡeanaḡaḡn*, *nuá-ḡiaḡoḡaḡn* (all *nouns*).

4°. 1st element an adj., second also an adj. :—

uilecúmaḡcḡaḡc, *veaḡ-bḡlarḡa*, *oḡoc-ḡuaḡaḡaḡc*,
oḡubḡlarḡ, *ḡionn-ḡuaḡ*.

5°. 1st element an adj., 2nd a verb :—

céáḡ-cúḡn, *uile-maḡbḡ*.

6°. 1st element an indeclinable particle (other than a preposition), 2nd element a noun :—It is worthy of note that when an ADJ. is made up of an indeclinable particle and a **noun**, the adj. becomes an -i stem in Irish (as in Gk. and Latin) though the noun was an -o or a- stem :—E.g., *ḡonaḡnḡ* (so + *neaḡnḡ*) *énaḡnḡ* (O.I. < *ess* + *nert*) *ḡaḡoḡbḡnḡ* (so + *aoḡbḡnḡ*) ; *oḡaḡoḡbḡnḡ* (*oḡo* + *aoḡbḡnḡ*) ; *ionnuáḡaḡnḡ* (*in* + *nuáḡaḡnḡ*) ; *veiḡoḡbḡnḡ* (fitting *oḡi* + *aḡtḡbéaḡnḡ*, i.e. without reproach) ; *ḡuḡaḡnḡ* = everlasting (*ḡo* + *ḡaḡnḡ*) ; *oiḡoḡiḡc*, = illustrious (*ar* + *dearc*). The change takes place also sometimes when the resulting compound is a **NOUN** :—*veoḡḡaḡnḡ* = a diphthong (*ve*, composition form of *oḡo*, *oá* + *ḡoḡḡaḡnḡ*), *incúnn* (*in* + *ceann*), *ḡiaḡmúirḡ* (*oḡi* + *ḡoḡmaḡo*) But on the other hand *oḡoḡaḡnḡ*, *ḡoḡaḡnḡ* ; *ḡoiḡinḡ* =

shelter, may be from $\text{ro} + \text{ríon}$. Cf. the Latin adjectives *imbellis*, *imberbis*, *inermis*, *exsomis*, *exanimis*, *bicornis*, *multiformis*, etc. (from *o-* *u-* and *a-* stems). With *u*, *io*, *ia* stems the phenomenon is not so general. *íonnraic* (worthy) is probably from $\text{in} + \text{reicc}$ (sell); *roibíur* and *doibíur* come probably from *labíur* (*labáir*, speak).

Further exx. of indeclinable particle + noun:—

The Indo-Germanic negative particle *ǵ* (appearing in Latin as *in*, in Gk. as *a-* in Teutonic languages as *un-*) becomes in Irish

(a) *in-* before *o*, *ɣ*:—*inobúise*, *iongnab* ($\text{in} + \text{gnát}$).

(b) *en-* before *ɾ*, *c*:—*éascóir*, *éasramlact* (i.e. $\text{en} + \text{coramlact}$).

(c) *an-* before vowels, labials, and other explosives than those mentioned in (a) and (b); *aineotar*, *ainbrior*, *ainmíne*; *an-* irregularly before *c* in *aincpeirdeam*.

The neg. particle *am*—in *amhar* ($\text{am} + \text{heerr}$, faith). *aimiur* (barren) < Early I. *birit* = a sow. SK. *bharanti* = bearing; Root-*bher*.

The neg. particle *oi*—in *oicreab* (*treab* = Eng. *thorp*, O.H.G. *Dorf*, village).

The neg. particle *mí*—in *mí-ráram*, etc.

The neg. particle *do*—in *domblar*, *dochar* (aspirating, on analogy of *ro-*).

The neg. particle *neam*—in *neam-airé*, *neam-blactact*.

7°. 1st element indeclinable particle, 2nd an adj. —

éascóir ($\text{en} + \text{cóir}$); *annra* (difficult; $\text{an} + \text{asse}$, easy). From this word comes *annradact* = love, affection; cf. the change of meaning in *meara*, in—

ir meapa liom Seán ná Séamar ; inbepb ; éabepiom ; éaspaíml (en + coríml). Superlative particle an (ana-) in—ana-máit, etc. ; ainbepiorac. In ruaiénib (well-known, illustrious) we have the change from an o- to an i- stem, though the last element is an adjective, not a noun : (tsu-aith-gnáth) oopaiob, popaiob may be from either péib, or the noun RAC. neamruimeamla, mí-rápta, amultacac.

8°. First element *preposition*, second element noun, adj., pronoun, or verb :—

(a) The preposition ad (Latin ad) :—

1° Before vowels and old u > aō :—

aōnacal (aō + anacal) ; tapōbre (with initial to-) (from do-adbat).

2°. Is assimilated to t, d, c, g, b, m, and s :—aitpeab (ad + tpeab ; the a is lengthened because of the noun áit). Aduigim (ad + oōgaim ?) ; aicrim (mod. peicrim peircint = †ad-ces-tio aḡallam (ad-gládathar). aibib ripe (O.I. abaig from bo(n)ḡ). Amur (ad + mess). Hence verb aimrigim ; acá (root stá).

3° Before l, r, n it becomes á :—áil (<ad-li ; cf. adas, comadas O.I.). Áram (ad + ríom), áinrib (ad + ness + id).

4°. Before the prep. od (syncopated) it became aud, ed, id, and in mod. Irish, iob, íb :—ioōbairc, íbairc (ad + od + beir).

(b) The preposition ar (er, ir, air, ur, or, úr) :—(cf. L. AR-biter, agi-ER). Oirōirc (oirōeirc, oirōeairc) pron. uirōirc in South Munster ; urnaiḡe, urnaiḡce. (Also úr- ; from ar-ini-guide) ; syncopated in aicriḡe (ad-eir-rige) ; úrlabra, úrlár, ullam (O.I. erlam, irlam ; Sc. G. urlaim, expert. Cf. Gall. Aremorici = people living before the sea ; Are-brig-nu-s =

(village) lying on a hill (brig = O.I. *bṛí* (gen. *bṛeḡ*) = hill).

- (c) *ΔΙΤ*, *-ΔΙΘ* :—*ΔΙΤ*ne ; *ΔΙΤ*εΔρς (*aithe*+sc<Root-seq Thurn. I, 453) ; *ΔΙΤ*μῖγε, *τατ*Δοιρ. So *ατ*cuinge, *ατ*-ιΔ, *ΔΙΤ*βιιΔθΔιν (the New Year). Cf. Latin *at*, = *but*. In modern Irish three meanings are distinguishable :—

1°. iterative :—*ΔΙΤ*βεοθΔιμ, *ΔΙΤ*-*βμ*ιρμ.

2°. negative :—*ΔΙΤ*θρερθεαμ = apostacy.

3°. back :—*ΔΙΤ*ιομπάιτ, *ΔΙΤ*βέιμ.

- (d) *céad* (O.I. *ceta*-, *cita*- *cét*-). Only in *céad*ορΔιθ (sense) from *cét*+*buith*. In W. Cornish, and Breton it means 'with' and is probably the same as the Gk. *κατά* (†*Kṛta*). Thurn. I, 455.

- (e) *cóm* Latin (*cum*, *con*-) :—

1°. Before vowels and *l*, *n*, *r* :—*cóm* :—*cóm*Διρτε, *coím*θεαδτ, *cóml*ιοναθ. In *cómn*Δρθ, *cómn*Δοιρ, the nasal *m* causes insertion of *n*-before vowel.

2°. Before *i*, *e* or *u*, sometimes *cúm* :—*cúm*ρΔναθ (*com*+*u*ο) *cui*μρεαδ.

3°. Before *d*, *g*, written *con*, but with ς = *cons* :—*cons*nam (*com*+*gníom*) *cons*αθΔιτ (*coinne*Διτ) ; *coi*nnοεΔιτς (*contention*, *comparison*). But *cómn*ηςαρ.

4°. Eclipses *t*, *c* and > *co*ο- *co*ς :—*co*οιΔαθ (†*con*-*tulud*). (In speech of course the *d* is assimilated to *l*) ; *co*ςΔρ (*con*+*co*ρ) *co*ςαθ (*con*+*ca*τ).

5°. Before *s*>*co* (with original doubling of *s*) *co*ρnam (*com*+*ρníom*) *co*ρμαιτ (*com*+*samail*).

6°. Before old *v* the *m* of *com* disappears in :—*vo* *cu*Διθ (*cum*-*ved*). Similarly before *m* in *cui*μρn

(com-men). On the other hand *cumar* (cum + meap), *cumil* (com + meil).

- 7°. In other cases before *v*, the *m* becomes *v* and the resultant is *u*:—*cubur* (†cum + vissus), *coḡuabap*, *cubair* (mod. *cui*) (com + fid = a letter of the alphabet); cf. *cuibear*, *cuibearac*, for earlier *cuibbear*, etc.; *coibce* (com + riad) = hire, debt, dowry. *Coiblige* (com + fo + lúige), *coibnear* (com + fine + ap) *coibnearca*. But cf. *comneara* (next) and O.I. *com-nessam*. *Coimearap* (com + fearcap = vesper).
- 8°. In borrowed words *com-* often represents Latin *con-* and eclipses *f*: *coiblioct* (*con-flictus*), *cointinn* (*con-tentio*). *Coimriap* (*conscience*; cf. *cubap*, *coḡuabap*).
- 9°. Before *i* *m* disappears in *cuing*, *coingir*, if these are to be derived from *com + iung* (Lat. *jungo*, *jugum*).
- 10°. In later compounds the ante-vocalic form *cóm* is used before all consonants and aspirates on the analogy of *rem- remi- (réam-)*:—*cóm-ctionól*, *cóm-ḡluairéact*, *cóm-molaim*, *cóm-bpúḡad*. In *cómbair* and its compounds the *m* and *b* are both unaspirated. In *cumaoin* the two *m*'s apparently give an unaspirated *m*.

(f) *oí*, *de*:—(Latin *de*).

- 1°. Before most consonants, and vowels—*oí*:—*oíog-báil*, *oítreab*, *oíreac*; *oíall*, *oí-áirne* (innumerable).
- 2°. Before *c* broad, *ro*, and possibly *b* (broad)—*de*:—*deacor* (O.I. *de-chor*) *dearmad* (†*de-ro-ment*), *deabair* (*de-buith*). In *deanam* there is *com-*

pensatory lengthening. So *oíoean* (O.I. *dítíu* from *di-étíu*).

- 3°. Before *fo->ou* in *oútrac̃t*; *cundubart* (*com-di-fo-bert*) doubt, now *connac̃adairc̃* = danger.
- 4°. Before old *v* in other cases, *oi* and *oe* appear: O.I. *diad* and *dead* = end; cf. *oeo*, *ṛá d̃eoib̃*; mod. I. *oéir̃oeanaḁc̃*, *iñoiaib̃*. Welsh—*diwedd*.
- 5°. Before *ř* it appears both as *oe* and *oi* (*oí* ?):—*iñ-oeḡaib̃*, *iñoíḡaib̃* (*de-ṣaigid*). The latter possibly on the analogy of *iñoiaib̃* (from *oiaib̃* the end; mod. *iñoiaib̃*). *oe* is the form to be expected on account of the *a* in *saigid*.

(g) *eaḁtar*:—*eaḁtarannaḁc̃*; *eaḁtarḁ* (expedition, adventure). Cf. L. extra.

(h) *ess*, as (L. *ex*):—

- 1°. Before vowels, and *c*, *t*, *s*,—*ear*, *eir*:—*earonóir̃*, *eireir̃ḡe*, *earc̃ara*, *tear̃tuig̃* (*to-ess-ta*), *earl̃án*.
- 2°. Sometimes *air*—*aireir̃ḡe*. Here possibly owing to wrong connection with the *air* of *tar̃ n-air̃*, *air̃néir̃* (O I. *aisndís* < *as-ind-fét*).
- 3°. Before *l*, *m*, *n*, *r*, *é* appears:—*éaib̃óib̃* (*ess-lud*; cf. Gk. *ῥ-λυθ-ον*, *ῥ-λεύ-σομαι*), *éir̃ic̃*, *éimim̃* (*éimig̃im̃*), I refuse (cf. early I. *for-énid* = he cannot), *éinirt̃* (*ess+nert*). Mod. *iñir̃te* (weakness (Anal. of INERTIA ?
- 4°. Before *b*, *g*, *d* it occurs in the form *ek-* (with *-s* lost) and the *k* assimilates:—*ab̃air̃* (O.I. *epir* < *ek* + *beir*) *eaḡal* (*ek+gal*: cf. *oioḡal*, *toḡal*, *řóḡal*) *etrocht* (shining).
- 5°. Later on we find *ess-* (instead of this *ek-*), in mod. I. *ear*:—*earba* (*ess* + *bae* = good), *tear̃paḁc̃* (with

to-). The modern Irish *adair* for O.I. *epir* is due to confusion between *as* and *ad*, or to phonetic development from *s + d* (infixed pronoun). Cf. *neas* (O.I. *net*) < *ni-zd-os* (root *SED*) L. *nidus* *tasgus* (*Tasgus*).

- (i). *san* (O.I. *cen*):—*ceana*, *ceanntar* (=the district *on this side*, as opposed to *aittear*). The original meaning was “on this side.” Cf. L. *cis*, *citra*; Gk. *ἐ-κεῖ*; Irish *bith cé* = *this world here*.
- (l) *oir*, *eadar*:—(L. *inter*):—*eadar* *ghuise*, *oirmeadonac*; *adar* *daoin* (*Thursday* < (*ea*)*adar* *da* *doine*?). This preposition aspirates on the analogy of *ar*. In *adar* *daoin* (if the derivation be correct), the second *o* is assimilated to the first (i.e., the aspiration is removed).
- (m) *faid*:—(Root *veid*, *vid*. L. *video*. E. *wit*, Germ. *weiss*; cf. *feadar* *fiar*, *faoi* (*so + uid-s*), *daoi* (*do + uids*), *oinmho* (cf. *un-wit-ting*); *aimho* may be a participial form like *bhíro*. *faidnuire* (directly from the noun *faidu* (gen. *faidhan*)).
- (n) *fo* (Gk. *ὑπό*, L. *sub*):—(For *to-fo-* see p. 263 and for *de-fo* p. 258.)
- 1° Before consonants:—*fo*, *fu* *fo* (with compensatory lengthening):—*foighe* (*patience*; O.I. *foditiu* = *suffering*). The Munster form *foirne* probably goes back to the dative (O.I.) *foditin*; *foḡnam* (*fo + ḡniom*); *foḡanta*. In Ulster *fairear* we have *a*, (< O.I. *fo-d-fera*). Mid. I. *fuba* ḡ *rua* = *hewing and killing*.
- 2° Before *o*, *a* > *fo*, *fu*, *fa*:—*foḡra* (*fo + oo + ḡaire*) *fuairne* = *tumult* (*fo-od-ess-anad*) *faḡaim* (*fo + ao + gabaim*); *foibair* (*fo-oo-beir*); *ba oḡbair* (*o'foibair*)—(see p. 243). In Mod. I. this prep. takes the forms: *fo*, *fé*, *fa*, *faoi*.

(o) *for* (L. *super*, Gk. *ὑπέρ*) :—*for*mao, *for*rár, *for*áit (*for*áir, with metathesis); sometimes lengthened—*for*ínceann, *for*ílámar, *for*íneairt.

(p) *furt* (Root *vrt* of L. *verto*, *versus*) :—

1°. Before vowels *furt* :—*furt*ing = return track ;
bean *fur*iocháilte (nurse).

2°. Before consonants :—the *th* of *furt*h assimilates :—*freasra* (*furt*h-sraire ; *e* for *i* in first syllable because of a following *a*, or *o*. Cf. *feair* ; *vir*(os) ; *or*ead : *†dr*ka, *†dri*ka ; cf. Gk. *ἔδρακον* (with *r*). Other grades in *ḍérkomai* and *ḍéðorka*. *fead*o : *vidua* ; *bres* (gen. of *bri* hill) < *brigos* ; *nead* (O.I. *net* < *†ni*-zd-os ; L. *nidus*, E. *nest*) ; *feair*s (*†sit*-ko-s ; L. *sitis* thirst) ; *rnead*ta (beside old verb *snigi*o = L. *ninguit*), *bít* (but gen. *bead*ta, O.I. *betho*).

3°. Later compounds show *furt* before consonants, aspirating on the model of *ait* :—*furt*-buaiao (re-percussion) *fur*iochnam (care, diligence) = O.I. *frithgnam* < *gníom* ; for meaning cf. Lat. *officium* (*facio*). In the modern Irish form *the th* of *frith* has become *h*- and unvoiced the *gh* of *gníom* ; *fur*ioch- instead of *fur*ioch- possibly on the analogy of *chur*iochnamait WHICH HAS THE SAME MEANING as the adj. form *fur*iochnamait ; *furt*-léigean = reperusal. The Connaught *freir*in instead of *fur*ir rin is on the analogy of *teir* rin.

(r) *iar*, *iar*m :—*fiar*ruis (with prothetic *f*-, metathesis of *r* and *f*, and assimilation to verbs in -uis : < *†iar*-fo-šaig) ; *iar*tar (aspiration on analogy of *oir*tar). This preposition seems to be formed, by means of a suffix in *r*-, from the I.G. *†epi* (Gk. *ἐπί*) which in I. would give *e*i (with loss of *p*) *é*, *ia* (Thurn. I, 468).

(s) imbi, im :—

- 1°. Before vowels, and μ - im, iom :— imeaḡla, impeimpe, impeapán (Earlier imbressan; á lengthened on analogy of diminutive -án), iomáin (†im-ag-ni-), cīmceall (with co-).
- 2° Before $\acute{r} > \text{imp}$:— iompóð (†imbi-šoud), impiðe (†imbi-šuiðe). But later impeapc, imfniom.
- 3° Before other consonants im (aspirating) :— imtēact, imðeapḡað, i n-imḡcēin (a contamination of in imcēin and ḡcēin).

Three meanings in modern Irish :—

- 1°. intensive :— imðeapḡaim (revile); imeaḡlaḡim = terrify; imtḡim, iomcuḡ.
- 2°. mutuality :— iomaḡallaḡ, iomḡuaḡim.
- 3°. literally (round about) :— cīmceall, iomáin.

(t) in (In composition it has three forms in, en, and ini (Gk. *ἐν*) and a fourth form inð is probably identical with the old Latin preposition endo, indu, seen in *ind-uere*).

- 1°. en, which becomes é before t, c :— éirtēact (O.I. étsecht) féaḡaim, féioḡ (O.I. étir < ad-cota-enta). But see p. 242; ðéicḡin (†do-en-ci). In teapḡapḡ, eapḡ, eapḡa the e is short, irregularly.
- 2°. ind :— cionnḡcnaim. The d appears in the O.I. perfect tindarscan (to-ind-ro-scan); ionntaḡaḡ, similitude (ind-samail); cionntóð (to+ind+soud; cf. iompóð), cionntuḡim; ionnḡað (attack. O.I. ind-red; root "reth," run); indarpe, mod. ionnḡapḡa(ð).
- 3°. in-before vowels and many consonants :— inḡiúcað, Inid (L. initium) inḡle (humility) tinpeað (aspiration (to-in-fed (švet)); inðeap (estuary).

4°. ini :—úrnuiḡe, úrnuiḡte (< er-ini-gude : mod. ḡuirḡe) inḡean ; Ogham inigena

- (u) ior :—ioctar (probably on analogy of uactar) ; íreal. Pedersen derives it from †pēd-su. It is possibly a genitive from the base of the preposition in ; cf. act ; Gk. ἐκτός. Cf. L. in-tus ab-s. Adverbial in r-ior, t-ior, an-ior.

- (v) ó, úa and oð, uað :—

1°. ioðbairt, iðbirt (ad-od-ber) ; òiomar (di-ud-mess), cúmhac (com-ud-ding).

2°. After fo, ro, to > fó, ró, tó :—fóḡra (fo-oð-ḡairḡe) tóḡail (to-oð-ḡabáil).

In tobair (to-od-ber) and torac (to-oð-siag) we have short o.

3°. Before i, r > ó, ua :—tionól (do-in-ó-la).

Cf. Latin *au-fero*.

- (w) ór :—uactar (cf. Gall. *Uxello-dunum*, i.e., Hightown. L. *auxilium*, Gk. ἀνξάνω). We have it adverbially in r-uair, t-uair, an-uair. Pedersen derives it from †oup-su and uactar from †oup-tero- (I.G. pt > cht). Goth. *iup* = upwards.

- (x) re- (before) :—réam-focal, réam-fuiriuḡað (preposition) ; cf. Lat. *prae*, *pri-mus*, *prin-cipium* ; Gk. *πρίν*.

- (y) ro- (L. *pro*). In Mod. Irish the o is long, in its adverbial use with adjectives :—ró-mair, ró-fuair. It combines initially with only a few verbs—raib, ruḡ, raíms, rinne, riḡim, roicim (ro-saigim) (now usually rroicim, rroirim) rice (in-ḡo rice, but mostly without the ro- now, as ḡo nuiḡe (as far as). In most cases it is joined to a preceding particle—ḡo, ní, muna, etc. Preceded by de > deair :—deairmhað and deairmað. We have it in roḡa (choice) raðað (robud < ro-† bud ; cf. Gk. πρ-ν-θ-άνομαι) = warning.

- (2) *read* :—*readáirim* (present, bestow) ; *readarab nórlas* = A Christmas box. Formed apparently from the prep. pron. *reada* = past you (2nd sing.) ; cf. L. *secus*.
- (j) *tar*, *var* :—*toirmeare* ; *tarimteact* (obs.).
- (k) *to* (pretonic *vo*) :—
- 1°. Before consonants, mostly *to*, (*tu*), *tó* (with compensatory lengthening) :—*tuirim* (O.I. *tothaim*) *tóim**ar*. Reduced to *tí* (with compensatory lengthening) in *tígeact* (on analogy of *tísim*, *teact*. In O.I. it was *tuídeact* (*tuidecht*) with *ó* instead of *th*).
 - 2° *ta*, *tá*—*taðair*, *tárla* (on analogy of *-tarat*, and because of loss of *a* in *do-rala* : *-tarla* (In O.I. the 1st *a* was short).
 - 3° *te*—in *teitísim* (*do-téis*) possibly from *to-en-téis* > *teillgim*. Thurn. I, 481.
 - 4° *tí*—in Connaught form *tiubhíad*, on the model of the old reduplicated future with *i* in reduplicating syllable.
 - 5° Before vowels :—*t-* (except before *oó* > *tó*, *tuá*, *tógláil*) :—*tísim*, *tuísim*, *túgar*, *tímceall* (i because of position before *mbc*).
 - 6° *tó* before *for*, *od*, *fo* :—*tórimad* (*to-for-mag*) *tóglaim* (*to-od*).
- (q) *tré* :—*tríall*. Cf. *aðall*, *taðall*, *oíall*.

The following prepositions are not used in Composition :—*a*s (except with pronouns), *a*má*t* (except with 3rd s. pronoun in *a*m*l*a*í*o), *le* (except with pronouns), *so* (*to*) (except with pronouns), *read* (with perhaps one exception), *ol*. The following only rarely :—*ríad*, *í*o*í*, *eactar*, *céad*, *gan* (only in *ceanntar*, *ceana*), *iar*, *ír*, *ór*, *éar*, *tré* (except with pronouns).

The following are preserved ONLY in Composition :—*ad*, *ait*, *in*, *o*, *ri*, *ead*, *ce*, *ir*, *ro*, *for*, *cóm* (as prep.), except in such expressions as *go n-íomádo réad* (l.o.). *Sead* (outside composition) is generally followed by *ir* (*asur*) ; *ne*, occurs, outside composition, in the form *noim*, and (as an adverb) in the form *nam*. *im*, outside compounds, takes the form *um* (probably through loss of stress in such forms as *umam-ra*). The modern preposition *cum*, *cun* (earlier *dochum*, is a noun < †Kudsmen ; L. *cacumen* ; or, according to the latest derivation < *toiám*) is used separately with nouns ; the prepositional pronouns with which it is usually associated (*cugam*, etc.) are originally formed from *co*, *go* (= to).

C. Suffixes.

I. Nominal Suffixes.

(a) Verbal Nouns. These have been already dealt with (pp. 248-252).

(b) From Adjectives :—

1° -e (Old -ia. Cf. L. *sapient-ia*) *páire* (now = welcome ; originally = joy, from *páirí* = joyous) *ruaire*, *ruairige*. Sometimes -i in Mod. I. for earlier -e. E.g., *minicí(ge)* for mid. I. *mence*. In O.I. this was the ordinary way of forming a noun from adjectives in -ad. In modern Irish we frequently use for these also the suffix -ar. E.g., *buíthead-ar*, *airead-ar*, *aithead-ar*, *béartad-ar*. With many adjectives, however, this suffix -e is not used. E.g., *mór*, *beag*, etc, adjectives in -amail ; those ending in a vowel, e.g., *ceannra*, *ce*.

2° -e (neut. io- stem) *veire*, *maire*. There is no distinction any longer between these and 1°.

3° -isse (Mod. *ire*) an extension of No. 2° *rao:ire*

- (ṛaor), ṽaorire (ṽaor). These of course in the modern language are fem.
- 4°. -tut- (O.I. nom. in -u ; cf. L. *juventus*) ; In Mod. I. the ending is either -a, or -e :—beata (O.I. *bethu*) < beo, ṛlainté (O.I. *slántu*).
- 5°. -as (old -us < *essus, estus*, and -as < *assus*) :—ionnraoar, binnear, corraitear, cuibear (earlier cuibdear < *cubaid*) ; raiteoir (O.I. *faitigus*) < raiteac, lit. fore-seeing, cautious. This meaning is close to the modern meaning in many places—shy.
- 6°. -s from monosyllabic adjectives :—baoir (baot) gaoir (gaot) gnaír (gnát) reir (reit, tired ; cf. éarḡaid, quick) ; tear (te) does not belong here. It is probably < †tepes-tu- crior (girdle) comes from the same root as crioré,—†kḡd-su .
- 7°. -áct, to form abstracts :—ceannraáct, ḡiorraáct, corraataáct, etc. I.G., -akta probably from root ag- drive, and therefore = that which is driven. Hence *group* ; then *nature*.
- 8°. -a (now usually -e instead, 1°). Mid. I. bocta, now boicte. But úrlabra (from verb) ceannra (originally *noun*, now an adjective. The old adjective was *cennais*).
- 9°. -tas, -das (= Mid. I. tu, + as) the former after consonants, the latter after vowels :—bréantar (Mid. I. bréntu) ṽoráṽoar (Mid. I. dorchatu).
- 10°. -aí, áoar (in a few nouns). There are many numeral nouns in -aí (from raí) :—aonar, truaí (the old dative ; the nom. was truar), ceatuar, etc., iolar (iol = many). The few in áoar seem to take their origin from raataoar (raatac)—this perhaps because of cláṽar, also = dirt, mud. The original meaning of raatac (L. *salax*, from *salio* = I leap)

was lustful, lecherous. The meaning, however, has broadened. On the model of *ṛaḷaḱar*, apparently, are formed—*ḷaḡaḱar* (weakness, from *ḷaḡ*), *maḷḷaḱar* (with *ṛaḱaḷar*) = slowness, weakness.

11°. -*ṛ* from 'adjectives in -*ac* :—*ṛeaḱomannaḱ-ṛ* ; *caṛṛannaḱ-ṛ*.

12°. -*aḱ* :—*uaḱaḱ* = singleness, unity, singular number < root of Gk. *αὐτός* (self).

13°. -*ro*e (preceded by a suffix -*qo*, diminutive) *ṛeanaḱaḱro*e ; also -*ar* (preceded by the same suffix) *ṛeanaḱar* ; cf. Latin *senex* (oldish ; the suffix *qo* does not appear in this word in Latin outside the nom. sing). *re-ci-pro-cus* = going backwards and forwards (from *re* and *pro*).

14°. -*ṛeaḱ* (fem.) Cf. L. *issa ḡaḷḷṛeaḱ* = foreign woman : earwig. *oinṛeaḱ* ; *báinṛeaḱ* = a white cow (*bán*) ; *céirṛeaḱ* (the female blackbird : *ciar* = black) ; *minnṛeaḱ* = a young she-goat (*meann-án*, *míonn-án*)

15°. -*is-tero-* (-*ṛear*) ; *ṛinnṛear* (†*sen-is-tero-*) "is" is the comparative suffix (*iōs*, *ies*, *is*) in its weakest form, seen in L. *magis* (for the other two, Lat. *major* (*mag-iōs*), *majestas* (*mag-ies-tas*)). *Tero-* is the compar. suffix common in Gk. (cf. L. *al-ter*, *in-ter*. Eng. *other*, *whether*. I. *alltar*, *ceanntar*, *ceḱṛtar*, etc.).

16°. -*ac* :—*ṛáṛac* (desert).

17°. -*ine* :—*ṛíṛinne*. The *n* is doubled in *ṛíṛinne* according to *MacNeill's law*.

18°. -*ós* :—*ḡnáḱtós* (wild beast's lair).

19°. *án*, diminutive :—*beaḡán*, *móṛán*.

(c) From Nouns :—

1°. -*acṛ* :—*ḱiaḱṛ*, *ḱaonnaḱṛ*, *ṛeaḱṛaṛeaḱṛ*, *ṛiḷḱeaḱṛ*

In early I. frequently from nouns in *eam* :—*bneiteamnacht*. From these the termination *-mnacht* spread. E.g., *bibdamnacht*. From this noun the modern *bíteamnac* seems to have been formed.

- 2°. *-achtain, achtaint -caint* (the two latter for verbal nouns) :—*cuirfeachtain, aifeachtaint, aitheoórcaint* (see p. 251).
- 3°. *-as* :—*lánamnar, aóaltar* (a double suffix here. From *aóalt* = adultery, concupiscence, with reminiscence of the L. *adulterium*, perhaps). Now usually *aóaltarnnar* from the adjective *aóaltarnnac*, which owes its suffix perhaps to the adj. *eaótrannac* (which again is influenced by the Lat. *externus, extraneus*).
- 4°. *isse* (mod. *ipe*) a neuter *io-* stem :—*fiadónuire* (Directly from the noun *fiádu* (gen. *fiádan*).
- 5°. *-rao, raió* : Collective. (There were two such suffixes in O.I., one neuter (connected probably with *reth run*), the other fem. (connected with I. *riad* = journey, Gallo-Lat. *rheda* = chariot) :—*luaitreao* (ashes) now *luaitreac*; *oióire* (ice) O.I. *aig-red*; *gníomrao* (from this comes the strong plur. of *gníom*, *gníomarca*). So *geimreao* (Gk. *χίων*, L. *hiems*), *ramrao*. (Cf. *Samain*; Gk. *ἡμέρα*) *laoórao(m)*, *maórao(f)*.
- 6°. *-lait*.—Collective. Really the noun *flait* = kingdom :—*éanlait(e)*.
- 7°. *-traect*.—Collective—*bantraect*.
- 8°. *-ait*.—Collective—*conait* (hounds). Possibly we may see here the word *rrait* (series), L. *sero*. For change in compound cf. *bneit* : *taóait*.

- 9°. -*lać*.—Collective. (The word *rlóḡ*, *rluaḡ*) ; *teaḡ-lać* (household) ; *muc-lać*.
- 10°. -*íṛe* (earlier *id*, *ith*). The agent :—*írcéalaíṛe*, *ainmníṛe* (Nominative).
- 11°. *aṁ*, *eaṁ* :—*bíreíceaṁ*, *féíceaṁ* (debtor) *ṁúiteaṁ* (creator) ; (*íreallíraṁ* (philosopher) is a borrowing from the L. *philosophus* (Gk.), but has been assimilated in form to these nouns. The old form was *felsub*).
- 12°. -*aíre* (Lat. -*arius*) :—*teaḋtaíre*, *íreḋtaíre*, *báíraíre*, *álaíre* (a brood-mare). Cf. *íalaíre*, an ambling horse, and Eng. *palfrey*).
- 13°. *óir* :—*coimníoir*, *ṁóiríreoir*.
- 14°. *úir* :—*ṁoḋtúir* (m. 3rd decl.). But *creḋatúir* (f. 2nd decl.) is from L. *creatura*.
- 15°. -*tóir*, -*ṁóir*, -*aṁóir* (L. -*ator*), *ceoltóir* ; *íreall-aṁóir*, *bíreḋḡaṁóir*.
- 16°. -*án* (masc. diminutive : < *íagnus*) :—*cnocán*, *uíoṁán* (O.I. *lem*, L. *ulmus*).
- 17°. -*aḡán* (dim.) :—*íoraḡán*, *ḋoṁaḡán*. Here we may have an accretion of the *ḡ* of *beaḡán* ; or else a double suffix—the Britannic suffix *óg* (= I. *ac*) + *án*. Other varieties of this diminutive are -*acán*, *acán*, -*íacán*, *aṁán* :—*méaraíacán* (thimble), *íḡaḡaḡacán* (strainer), *íamṁnacán* = a salmon trout (lit. a yearling trout, if from *íam* = summer ; cf. *íamairc* = young heifer < *sam* + *íearḡ* = unfruitful, dry ; *cnúṁán* = gurnet is derived, from the adj. *crúaíṁ* ; also *crúṁán*, *crúaṁán* (Z.C.P. VII, 2, 405). For the converse change of *cn* > *cr* cf. Ulster *cróc* (*cnoc*), *crám* (*cnám*) ; *boḡíracán*, *bíoraṁaṁán* (pin-cushion), *bíreḋḡaṁán* (toy).

- 18°. -*naí* (Fem. diminutive) O.I. *nat* (e.g., *óthathnat* ; *uačad* : pauculus). *bláchnaí* (Little Flower), also *bláthnat* (weasel) which *may* be the same word. *Oranncaí* (flea) is < *veap̃s-naí*.
- 19°. -*ín* (Dim.) *řřín*, *nóřín*. Same as I.G. suffix -ino-. Cf. Gall. *Ticinos* (Ir. *teicim*, I fly ?), Eng. swine ; *su-ine* : L. *sus*.
- 20°. *ós -tós* :—*óřtós*, *řřeós*, *bábós*, etc. Generally diminutive ; *mioltós* = gnat ; *cuap̃nós* (nest of honey bees).
- 21°. -*ne*, -*ine* :—(Dim. or Collective) : *řolt* ; *řoltne* (a single hair : so *řuainne*) ; *řřán* ; *řřáinne*. *ain-ětne* (stormy weather ; *an-řad* = storm).
- 22°. -*lo* (I. *al*) :—*Cačal* (cf. L. *Catullus*), *Tuačal* (*tuačal* = withershins). *veiřeal* = the turn to the right. Earlier we find *tuaithbél*, *tuaithbil*, suggesting that the second element is -*béal*. It is however certainly -*sel* (*svel*) Irish *řeal*, turn, time, spell, space. Further *temeal* (darkness) ; cf. L. *temere*, *tenebrae*. *néal* (*neb-lo*) *coll* (hazel :—L. *corylus* = *cosylus*, Eng. *haz-el*).
- 23°. *anar* :—in *řřečadanar*, originally a period of three days, from O.I. *řřeče*, three things, but under the influence of the Latin, *triduanus*. Now = abstinence.
- 24°. *ceap̃t* :—in *tuařřeap̃t*, *veiřceap̃t*. The *ř* of *tuařřeap̃t* seems to be due to *veiřceap̃t*. Cf. converse influence of *tuaí* on *čeap̃* (instead of *veap̃*). The origin of the suffix is obscure ; could it be connected with the L. *pars* ?
- 25°. *lann* :—the place where things or persons are kept ; *lečap̃lann*, *očap̃lann*, *amap̃clann*, *ap̃mteann*. But *ann-lann* = sauce contains the Welsh *llyn* = drink. Cf. I. *linn*.

- 26° ταρ :—αιτέανταρ : υγῶδαρτάρ (In P.H. augtortas).
In Mod. I. the second α is long.
- 27° -αέ :—coinnleac (connilac) = stubble < Middle I. condall, stalk, stubble.
- 28° -αρnac (a double suffix -αρ (belonging originally to nouns like clacac, coacac : in this last it is not a suffix) + nac (the suffix -ac added to -n stems) :—coacacnac; clacacnac (the suffix is usually diminutive, but this word means *heavy* rain ; so however does the simple clacac ; it has perhaps an iterative force here, referring to the frequent falling drops). Then also—cnacacnac (crackling, rustling noise) < cnac ; mioacacnac (dozing) ; uacacnac < uac, (sighing) ; luibacacnac, lubacacnac (collective : weeds in general) gnúracnac (under-lowing of a cow) ; rioracnac = whispering (riora).
- 29° -aéac. Apparently also a double suffix from -aét + ac (or ac + tac) :—gnúracéac (under-lowing < gnúracét) ; caracéac (coughing).
- 30° -pac, -lac (of the noises made by animals) :—amapacpac (barking) ; géimpacac (lowing ; also géimneac) ; gnáccallac (clucking of hens) ; méicléac (bleating) ; riorapac (riorapac, neighing). -apac in rpaotapac (sneezing) and ualléapac (of swine).
- 31° -ccail, ccail, uíol :—gnáccccail (= gnáccallac), gnúccail (lowing) ; puruíoil (pouting) ; camapcuíoil ; bpuéccccail (belching) ; ccacuíoil (ccacuíoil) (whistling).
- 32° -sine (cf. 21) :—ccáirccine (< ccáir) < ccáirccine. For change of ò into τ before r cf. cpoτ < cpuτ in phrase in cpuτ rin. Also Ulster bíoc pé < bíoò pé.

(d) From **Adverbs** or **Prepositions of place** ; and **pronouns** :—

-*car* :—*oircear*, *iarear*, *uacéar*, *ioctear*, *ceanncear*, *allcear*, *eacéar* (exterior) *aircear* ; *ceacéar* (originally, each of two ; now mostly with negative-neither) ; *neacéar* (from O.I. *nech*), *ionacéar* (intestines).

(e) From **Verbs** :—

- 1°. -*or* : the agent, or kindred meaning :—*áinrior* (accusative case < ad-ness-).
- 2°. -*ac* : abstracts :—*cuiscac*, *beannuiscac* (derived directly from participle).
- 3°. -*ar*, -*car* :—*carabear*, *rágáicéar* (also directly from verbal adjective in *ce*, *ca*).
- 4°. -*nt* (-*ao*) :—*carra* (*caraid* = he loves : still alive in Ulster). Cf. L. part. in- *NT*-.
- 5°. -*uos* (cf. Gk. perfect participle active in -*os*) *Coimriou* (Lord) < †*com-med-wōs* (Root of *midithir* = he judges ; vb. n. *meair*).
- 6°. -*s* :—*bár* : originally vb. n. to root *ba*- ; cf. Gk. *ἔβη* ; Sk *a-ga-t*.
- 7°. -*am* :—Agent. *luam* = pilot, from root †*pleu-sail*.
- 8°. -*neoir* (through verbal nouns in -*n*) -*tóir*, *aotóir* :—*rṣrībneoir* (*rṣrībinn*), *moltóir*, *riḡeaotóir*.
- 9°. -*car* :—*lócar* (canal) L. *lavacrum* ; Gk. *λουτρόν*, bath ; *caracáir* (gimlet) ; Gk. *τέρε-τρον*.
- 10°. -*aire* :—*claoaire* (lit. a digger ; *claoiḡim*, I dig ; *claoe* = a fence ; *claoaire* (*Dineen*) = a fish after shedding its spawn, should be spelled *claoaire*. It is the same word, the change of meaning being sufficiently clear (Z.C.P. VII, 2, 369).

II. Adjectival Suffixes :—

(a) From **verbs** :—*-tio-* (τε, τα, τε, τα) : buaitte, molta, beannuigíte, fágáta.

(b) from **numerals** :—

1°. *-to, -eto* : reireadh, cúigeadh, veicimadh (we may look upon the *m* here as the final *m* of †dek_m).

2°. The double suffix *-mmo + eto* :—(I. madh, madh) ceachtamadh, tríomadh, etc. In the I.G. period apparently sometimes the *-mo* suffix, and sometimes the *-to* suffix was used. Hence L. decimus (†dek-mmo-s), Gk. δέκατος (†dek_m-to-s). The combination in Irish was helped by reachtmadh, veicimadh (where *m* belonged to the cardinal) and namadh where *m* may represent the original final *m* of novem (cf. Gk. ἐνεήκοντα).

(c) From **Nouns** :—

1°. *-d(a)e* :—(Mod. da, ta) :—da is often pronounced -ga :—maor_{da}, ríog_{da}, crí_{da} (crú, blood ; L. cruor, cruentus), daonna (O.I. doinde, from plur. of duine), ban_{da} ; muinntear_{da}, neam_{da} (heavenly), coit_{da}. This suffix denotes—quality, mode, belonging to, material, time, origin.

2°. *-ac* :—uilecóm_{ac}taic, peac_{ac}taic, onór_{ac}taic, Éireannaic, inmeadhonaic, buí_{ac}taic, oleag_{ac}taic (M.I. dlighthech).

3°. *-ail* :—fearam_{ail}, flait_{ail}. English -ly.

4°. *-ineac* } (From -n stems with addition of -ac) :—
 -anac } ainmneac, Albanaic, mart_{anac}taic, veirt_{ineac}taic (cf. Sc.G. déistinn, teeth on edge, disgust < déit ? Or Mid. I. déistiu = refuse of everything) ;
 muic_{anac}taic, inntinneac ; then added to words which did not end in -n :—coit_{ineac}taic, veir_{ineac}taic, veirt_{ineac}taic. Words like eac_{anac}taic may have

had some influence also ; cf. L. *externus*, *extraneus* *adairmnao*.

5°. -*íde* :—*colnairde*, *umairde*, *oíe-céillirde*, *easnaíde* (wise).

6°. -*amnao* :—(From nouns in -*amain*(t)) :—*creirde-amnao*, *oiriamnao*, *leanamnao*.

7°. -*mair* :—(= the adjective *móir*) :—*ciallmair*, *éamair*, *fonnmair*.

(d) From **prepositions** :—*to* :—*uairal* (*óir*), *iréal* (*íoir*).

(e) From **adjectives** :—

-*da* :—*beoda*, *móirda*.

-*ao* :—*bléiteao* = a mullet (< *†bhleiti-ko* (Z.C.P. VII, 2, 389) lit. the sparkling one ; cf. Eng. *blithe*).

D. Miscellaneous :—

1°. *ionann* (equal to, all one, the same) is derived by Pedersen from the def. article + *ann*.

2°. *éigin* seems to be gen. of the noun *éigean* (m. and f. Cf. the phrases *ar éigin*, and *lucc éigin*). In earlier I. we frequently find what seems to be the fem. dat. used adverbially (without a preposition) : E.g., P.H. 3506 *co ro-b ann écin* (there especially) ; 3758, *is doig écin*, it is quite likely ; 3855 *is demin écin*, it is absolutely certain ; 7898, *acht induind fén écin*, but in our own selves ; 7934, *acht is indíu écin*, on this very day ; 3095, *co mad he Ísu écin*. But we also find the adjectival use :— 344, *oen bliadain écin*, one year anyhow ; 2504, *eirc co locc écin*, go to some place or other. *éigin* is sometimes used wrongly by learners instead of *áiríte*. Speaking generally *ouine éigin* = Lat.

aliquis, but. *buine áiríte* = Lat. *quidam*; so
ruo éigin = *aliquid*; *ruo áiríte* = *quiddam*.

- 3°. *iaráeta* seems to be gen. of *iaráet*. Distinguish
capall iaráeta and *iaráet capall*.

CHAPTER XV.

Change of Meaning in Words.

Words change their meaning in two ways :—

I. By association with different prepositions, particles etc., in composition.

II. By the broadening or narrowing of their connotation owing to various psychological or other causes.

- I. (a) *anacal*, by itself means *protection, deliverance*. When combined with the preposition *ad-* it means *burial* : *avnacal*. Also, with metathesis of *n* and *l*, and lengthening of *-an* to *-ān* :—*avtācān*. Then further by assimilation of ending to that of verbals in *-av*, *avtācāv*, the usual form in Munster at the present day.

Combined with *to-* and *in-* it means the act of *bestowing*, O.I. *tindnacul*. But the word has undergone similar changes to those of *avnacal* > *avtācāv*, its modern form being *tiovtācāv* (with loss of *n* before first *v* (now aspirated) and compensatory lengthening of *i*). The plural *tiovtāictē*, *tiovtāictī* = *benefits received*.

- (b) There was an old verb *caraid* = *he loves* (cf. L. *carus*, *caritas*, Fr. *chère*). It survives still, but is not much used. We find the root in several compounds, however, with more or less change of meaning : With *ov-* prefixed, and *-ar* suffix > *ocarar* = *hunger* (*ov-carar-ar*). With the preposition *av-* > *accur* (O.I.) = *joy*. The mod. I. *acar* = *profit, loan, use of a thing* ; also *tool, instrument*, may be the same word. At all events

we have it in a compound with the negative *an-*, viz. : *anacair* = affliction. *Cíocair* = ravenous hunger > *cíoc* + *cáir*- (two *c*'s coming together > unaspirated *c*). So *trócaire* = mercy < *tróscáire*, lit. loving pity.

- (c) *ciail* = sense, understanding. With *oí-* it means "one's best effort" *oíceail*. With *fir* (wood; a letter of the alphabet) it means a chess-board, the game of chess *firóceail* (now often spelled *firtóceail*).
- (d) O.I. *fed-* v.n. *fedan* (†*vedhna*) = lead. With *ar-* and *com-* v.n. *erchót* it means *hinder*. With *root* and meaning, cf. Eng. *wed*; and for meaning the L. *duco* (in *matrimonium*).
- (e) O.I. *gal* (cf. Gk. *χολή*) v.n. of O.I. *fichid* (cf. L. *vi-n-co*), he fights.

There are various compounds in mod. Irish :—

With *ar-* *iorḡail* = contention, attack, battle.

„ *oí-* *oíḡail* = vengeance.

„ *ro-* *roḡail* = robbery, depredation.

roḡtuiré = robber.

„ *to-* *toḡail* = destruction. With *pine-*

pinḡail = slaughter of a tribesman.

„ *ek(s)-* *eaḡail* = fear.

- (f) *riada* = debt, obligation. With *com-* *coibce* = dowry.

- (g) The verb *ḡab* (L. *hab-eo*) occurs in many compounds :

With *po-a-* *páḡaim*; cf. L. *adhibeo*.

„ *con-* *conḡaim*, *conniḡim*; cf. L. *co-hib-eo*.

„ *oí-* *oíḡbáil*; cf. L. *debeo* < *de-hib-eo*.

„ *to-for-ess-* *tuairḡbáil* (account); cf. L. *ex-hib-eo*.

„ *ro-* *raḡáil*.

With *oí- in- :—oíonḡḃáil* (equal, match) ; cf. Eng. a great "*take*."

„ *to-oó- :—tóḡáil*.

„ suffix *-la :—ḡaḃal* = fork ; estuary ; land enclosed at confluence of two rivers ; the groin ; prop, pillar. The diminutives *ḡaḃlín, ḡóilín* are common in place-names.

(h) *-ḡairé* = the act of calling (simple, *ḡairm*) ; cf. L. *garrulus*. The root *gar-* occurs in many compounds.

With *ao- aḡra* (also *aḡrao, aḡairc*) = challenge, revenge, dispute.

„ *to-ao- caḡra* (also *-ao, -airc*) = pleading, alluding to. The forms in *-airc* are due to *caḃair, caḃairc*.

„ *in- :—inḡuire* (feeding of cattle) ; cf. *inḡior*.

„ *to :—toḡairm* = summons, invitation, petition.

„ *fo- oo- :—fóḡra* = proclamation.

„ *rricḡ :—rreacra* = answer ; *rreacrairc* = answering.

„ *fo- :—foḡar* = sound, noise.

„ *oe- fo- :—oeoḡair* (diphthong : *de-* is here the composition form of *oó, oa* (2)).

(i) *ḡnám* = I do, make. (Root gen. *gne, gn* (L. *gigno*, Gk. *γίγνομαι*). Vb.n. *ḡníom*. In many compounds :

With *di- :—oéanam* = do, make.

„ *fo- :—fóḡnam* = service. Adj. *fóḡanta* = serviceable.

„ *com :—conḡnam* = help. Cf. *caḃair*.

„ *ao-* and suffix *-tom :—aiḡneaó* (*ḡad-gnítom*). For meaning cf. L. *natura* (*nascor*) with *gigno, γίγνομαι*, genus, *ḡénos*.

(j) Root *gus* : Eng. *cost*. L. *Au-gus-tus*.

With $\mu\text{o-}$:— $\mu\text{o}\xi\Delta$ (choice ; usually *subjective* ;
 $\text{o}\epsilon\text{in } \text{o}\text{o } \mu\text{o}\xi\Delta \mu\text{u}\text{o}$.

$\tau\text{o-}$:— $\tau\text{o}\xi\Delta$ (choice ; usually *objective* ; $\tau\text{o}\xi\Delta$
 $\mu\text{ir } \text{ir}\epsilon\Delta\text{o } \epsilon$.

Sometimes, however combined, $\tau\Delta \tau\text{o}\xi\Delta \gamma \mu\text{o}\xi\Delta \text{na}$
 $\xi\Delta\epsilon\text{o}\text{it}\xi\epsilon \Delta\text{nn}$.

With $\text{imbi- } \mu\text{o-}$:— $\text{iomop}\mu\text{o}$ (O.I. *immurgu*) =
 however, indeed, moreover ; also, but, now.
 Lit. the opposite choice.

(k) $\text{t}\epsilon\text{i}\xi$, leave, let, lay (cf. L. *linquo*) : In Mod. I. the *e*
 is usually short (M. $\text{t}\epsilon\text{o}\xi$). With Δr : $\text{t}\epsilon\text{i}\xi \Delta\text{r}$ =
 pretend.

With *od-ess* > $\text{o}\text{r}\epsilon\Delta\text{it}$ ($\text{o}\text{r}\text{t}\Delta\text{i}\xi$) = open.

„ *to-od-ess* (to being dropped in mod. I. and
 ro inserted before oo) > $\text{r}\epsilon\Delta\text{r}\xi\Delta\text{it}$ = re-
 deem, rescue.

„ *to-en-* > $\text{t}\epsilon\text{it}\xi\text{im}$ = throw away.

(l) From the root $\text{pl}\acute{\epsilon}$ (L. $\text{pl}\acute{\epsilon}\text{-nus}$, Gk. $\pi\lambda\acute{\eta}\text{-}\rho\eta\varsigma$) in its weakest
 form. *pl-* we get $\text{t}\text{u}\text{i}\text{t}\epsilon$ (flood), $\text{o}\text{i}\text{t}\epsilon$ (deluge),
 $\text{r}\epsilon\text{u}\text{r}\text{o}\text{i}\text{t}$ (excess < $\text{fo-ro-o}\text{o}$) ; $\text{o}\epsilon\Delta\text{r}\text{o}\text{i}\text{t}$ (insignificant,
 as adj.) < di-ro-od .

(m) From the root $\text{to-n-}\xi$:—

With $\text{r}\text{o-}$ > $\text{r}\text{u}\text{t}\Delta\text{n}\xi$ = suffering.

„ *in* > v.n. *ellach*, originally = union. The
 modern $\text{e}\Delta\text{t}\text{t}\Delta\text{c}$ = household goods, furni-
 ture, cattle, is probably the same word.
 $\text{t}\epsilon\Delta\text{t}\text{t}\Delta\text{c}$ = hearth is from *teme*.

(n) The root *lu-* = move, energize, v.n. *luud*, gives
 probably the modern $\text{t}\acute{\text{u}}\epsilon$, vigour, energy ; and
 possibly $\text{t}\text{u}\Delta\text{o}$ (mention, discourse, betroth) with
 narrowing of meaning. Thurn. derives this word
 from root of L. *laus*, *laudo* (au > ua). With
ess- > $\epsilon\Delta\text{t}\text{o}\text{o}$ = escape, slip away.

- (o) From *meap* (O.I. *mess*, v.n. of *midithir*, he judges) we get—

With *oi- oō-* > *oiomar* = pride.

„ *to-* > *τómar* = measure ; a riddle ; *cuire* (*τómaire*), measure for clothes.

„ *com-* > *cumap* (proportion : then *power*), *cumapac* = lit. well-proportioned, then powerful.

- (p) From the root *rig-* bind :—

With *com-* > *cuirneac* (*cuirneac*) = a binder ; the act of binding.

„ *oi-* > *oineac* (or it may be < L. *directus* with change of suffix.

„ *ro-* > *ruineac* = act of delaying, keeping (transitive).

„ *ao-* > *aeac* = act of binding ; *buaeac* = tying of cattle.

- (q) *reicc* = act of selling :—

With *in-* > *ionnraic* = worthy, (fit to be sold).

„ *ess-* > *éiric* = fine, compensation, “eric.”

- (r) *reth-* run :—

With *ess-* *éirim*.

„ *to-* *imbi-* *di* > *timteireac* (with suffix assimilated to *teac*).

„ *ro* > *róir* = help, v.n. *róirim*. Cf. L. *suc-curro*.

„ *to* > *tóir*? pursuit. Also *toirac* = fruit, result ; cf. L. *eventus*.

„ *inō* > *ionnraac* = attack.

„ *to* (and different form of v.n.) > *tuipap* (cf. Mid. I. *esraiss* (passage way).

„ *di-* *oō-* > O.I. *diúrad*, what's left over.

Here perhaps we should connect mod. I.

oíúir = drop, with reminiscence of oeor.

(s) From saig-, v.n. saigid = act of seeking, going to :—

With ad- > ascid, aírce = boon, request. Hence
in-aírce = gratis, for nothing, for the *mere asking*.

„ to- ad- > τaírce (safe-keeping).

„ aith-com-di- > (O.I. cuindchid, without aith-)
modern aicúingse, aicúingse (request, be-
seeching).

„ iar- fo- (and prothetic f-) > fíarfaiðe.
(Earlier iarfaigid).

„ in- > ionnfaíðe = attacking, approach.
(Earlier insaigid).

„ ro- > roicím = I reach. (Now usually
rroicím).

(t) seq- say :—Cf. L. insequē : Gk. ἐννεπε.

With to- ad- > τápc = account, rumour.

„ di- o- > oúirigim (awake), O.I. ní diúschí.

„ to- en- com- > teaḡarṡ (irregular short e).

„ in- > innrce (speech, gender).

„ suffix -tlo- > rcéat (< †sqe-tlo-m).

„ aicé- > aicéarc (Thurn.). Is this árṡ in
“ ar an ṡcéat árṡ ”?

(u) rní- (L. nī-tor) v.n. rníom :—

With com- cornam = 1° defending, 2° contending.

„ fo- funneam = energy, vigour, momentum.

„ co- ess- ro- téarnam (also téarnóð) =
return, recover, steal away, depart, die, etc.

(v) rúocht = race, stock, posterity. With oí-úilleact
= orphan, and with addition of personal suffix
-íðe > úilleactaíðe.

(w) cuma = shape < com-bae (v.n. of benaíð).

cuma = all one, the same < †com- smiio (root *sem* (one) of Latin *semel*, Gk. *εἰς*, *μία*, *ἐν* (i.e. †sems, †smiia, †sem).

(x) clé (clí) = left. With *fo* > *focla* = the North. Cf. *tuaid* (North) and *tuatál* (*caraid tuatál* = the left turn).

- II. 1°. *connṫadairc* = danger: in Mid. I. doubt.
 2°. *bṫonnam* = I bestow. Originally I *spoil*, *damage*; then *spend*, *consume*; and finally *bestow*. A good example of specialisation in meaning.
 3°. *connṫad* = *contract*; then *league*. There is no reason to get angry with *connṫad na ṫaeṫtse*.
 4°. *amṫar* = 1° want of faith, 2° doubt in general.
 5°. *cladairne* = 1° a digger, 2° thief, rogue, scoundrel, etc. The word *cladairne* (Din.) = a fish after shedding its spawn, is probably the same word and should be spelled with *ṫ* (instead of *ṫ*) (Z.C.P. VII, 2).
 6°. O.I. *foditiu* (v.n. of *fo-daim*) = suffering: The Connaught I. *foiṫoe* (patience) looks very like the same word syncopated (but cf. O.I. *foigde* < *fo* + *gude* = begging. The change of meaning is intelligible in either case), and with *ṫ* substituted for the *ṫ* of the O.I.; the *ṫ* of *foiṫoe* would represent the O.I. *t*. The *d* of O.I. *foigde* is, of course, aspirated. The Munster *foirṫne* may go back to the dative form *foditin*.
 7°. O.I. *ad-etha* = attacks (for the root, cf. L. *ita-re*, frequentative from *ire*) has for vb.n. *aiṫeṫ*; modern *oiṫeṫ* = tragic fate, death. Also *ir mṫr an oiṫeṫ rṫaitṫe tṫ* = you deserve to be beaten with a rod.
 8°. O.I. *dringid*, steps, advances, has vb.n. *ṫréim* (cf. *céim*, *léim*, etc.). In Ulster it means *expectation*,

emulation, etc. Ὀρέμριε = ladder.

- 9°. O.I. *erchót*, v.n. of *ar-com-fed-*, is in modern I. *urcóio*. The old word meant *hindrance*; *urcóio* = evil, damage, iniquity. P.H. 7734: *urchóit na spréide* = the lust of wealth.
- 10°. *feir* is old v.n. of *foaim* = I sleep (cf. German *Wesen*.) It meant however, not physiological sleep, but 'passing the night'; then a night *festival*; then festival in general; then the particular kind of festival which it now denotes. Derivative—*feiríe*.
- 11°. *fuine na gréine*: the setting, going down of the sun. Perhaps from root-*ne* with *fo-* prefixed and *-io* suffix; cf. Gk. *νέομαι* = go or come (Pedersen). *fuim*, knead, bake, is a different word. Pedersen proposes *fo + gní*, but this seems unlikely, as one would expect a long vowel. Possibly from the root *snī-* (cf. *fuinneam* and the L. *subnixus*), though we should expect *-nn*. The double *n*, however, would not be such a serious obstacle, as the short vowel in Pedersen's derivation.
- 12°. *arac* = the tying of cattle; now = security, guarantee, help, hope, opportunity.
- 13°. *fuineac* (*fo + rig*) originally transitive, retain, delay; now intransitive, delay.
- 14°. *tuineam* (*to + rím*) originally = act of recounting; now in specialised meaning—elegy.
- 15°. *maíteam* = pardon (cf. W. *maddeu*, I. *made* = vain). Lit = make nothing of. Its form is affected by *maite*, with which it has nothing to do etymologically.

- 16°. *leiteáro*, kind, sort, the like of ; earlier *lethet* (mod. *leiteas* = breadth). Cf. P.H. 3091, *tria tharm-cruthugad a letheti*, lit. through a transfiguration of its sort (size). Hence we sometimes find a *leiteároe*. In the special meaning of "kind, sort," the word is kept as a fem. and *e* is long (perhaps by association with *méio*), whereas *leiteas* in the sense of "breadth" is masc. An early example with *é* is found in Gm. Z.C.P. II, 30 :—a *lethét sin d'arán*. Cf. No. 17°
- 17°. *raḡar* (lit. "size" from the English) ; then kind, sort. Cf. 16° and the English "to *size up*" a person (i.e., tell what *sort* he is).
- 18°. *Níl éinne ir annra* *liom ná turra*. *annra* is comparative of *annra* (difficult), earlier *annsu* ; positive *annse* (< *an* + *asse*, easy). In the idiom quoted it is used somewhat like *meara*, and like *meara*, takes on the meaning "dearer." So the derivative *annraḡt* means *love, affection*.
- 19°. *ruaḡán allá* : In Arran, means a "sparrow hawk," but in W. Munster is used in the sense of *ruaḡán allá* (also *ḡamán*) = a spider. We find at Ml. 59d as a gloss on "Aranearum" innan *damán n-allaid*. This is a diminutive from the existing word *ḡam alláir* = a stag. *ḡam* originally signifies a domesticated quadruped (from same root as Lat. *domo* ; *domitus*, subdued) and in particular, the cow (a common standard of value in ancient Ireland). Then, with the addition of *alláir* (wild : *silvaticus* ; Fr. *sauvage*) it means *a stag*. The diminutive *ḡamán alláir* was applied to the spider, because of its swift, vigorous movements, and its precipitate flight at the approach of man. *Márstrander* (Z.C.P.

VII, 2, 409) sees a difficulty in deriving from *ṛam* (in the sense of 'deer') and suggests *ṛam* a worm, reptile, louse (D.I.L.R.I.A., p. 59). In *ṛubán alla* we see folk-etymology at work. It literally means "the little black thing of the wall (*ṛalla, alla*) or of the rock, cliff (*alla, alle*)," *ṛuaḃán alla* is a further contortion of the original meaning. A common word for spider in Ulster at the present day is *ṛígeaḃóir* (weaver).

- 20°. *béarla*: the English language; originally *bélre* = any language (< *bél* mouth).
- 21°. *bícheamhnaḃ*, if I am right in deriving from O.I. *bibdu* (guilty, a guilty person) through the abstract *bibdamnacht*, shows considerable change of meaning in the modern language:—thief, beggar, rogue, rascal; padding in the sole of a shoe.
- 22°. *ceao* (permission). Kuno Meyer holds that this is simply -cet of the Latin word *licet* Irishised. From meaning "it is permitted" it has come to signify *permission*.
- 23°. *céapaḃ*: Originally, to *suffer*; now generally, to CRUCIFY, crucifixion, from its frequent use in *céapaḃ ár ṛṫígearna íora Críost*.
- 24°. *ṛán* (L. *donum*). Originally gift; Wb. 28^c2: *ní riat na dánu diadi ara n-indeb domunde*, they shall not sell the divine GIFTS for worldly gain; then gift of *poetry*; then a poem; and specially a poem in syllabic, as distinguished from accentual, metre. In Mid. I. business, trade, occupation.
- 25°. *ṛéirc*: originally love of *God* (*ṛé + rearc*); now generally love of the neighbour; charity, alms.
- 26°. *ṛeaṫṫam*:—flash, blaze, shining; then appearance, likelihood.

- 27°. *ṭaitneam* :—shining ; to please ; love (*ṭuṣar ṭaitneam ṭo'n ainm*).
 28°. *ṭeoraidē* :—exile : probably from earlier *ṭeoraid*, *ṭeoraid* = outlaw, stranger, exile (from *di* + *urrad* = a native freeman with full rights). The word also means at present—fugitive, beggar, pilgrim, penitent (with reminiscence of *ṭeor*, a tear). In its present form the word is assimilated to personal nouns in *-ide*.
 29°. *ṭioḡbáil* (from *di* + *gabáil*), lit., taking away from ; now loss, harm, injury ; want (like *earbá*) in Donegal ; also slight inclination to one side or other ; *cuir inṭioḡbáil é*.
 30°. *ṭóca* now means likely, probable, rather. It is really the comparative of *ṭóic* (often written *ṭóig* ; cf. Gk. *δοκέω*, L. *doceo*). The *o* was originally short, as in Gk. and Lat. When the comparative meaning of *ṭóca* (O.I. *dochu*) was no longer felt, a new comparative *ṭóicige* (*ṭócaige*) was formed.
 31°. *ṭuatṣur* : originally, one's *right*, what is due TO one. Now, one's *duty*, what is due FROM one. The first sense is also found.
 32°. *féadaim* : originally, I obtain, get. Now, I can, am able (with accus.) *ní féadainn é*. I couldn't. Cf. *ní ṭpuiḡinn out ann*, and provincial English "I couldn't GET going."
 33°. *matairt* : destruction, perdition. Now merely, change, something else, different ; *a matairt ve ḡnó*. Is it a collective from L. *malus* ?
 34°. *mair* : < L. *mensa* :—table ; plate ; dish.
 35°. *ppéir* :—(L. *praeda* < *prae-heda* < *hendo* in *prae-hendo*, *prendo*) = cattle driven as spoil. Then,

fortune, wealth, worldly goods ; then dowry, wife's portion.

36°. *meap* : vb.n. of *midithir*, he judges ; hence judgment ; then favourable judgment ; esteem.

37°. *tréadanar*, now = abstinence (as distinct from fasting, *trorḡad*). In Mid. I. = a space of three days (O.I. *tréde* = 3 things ; but also through L. *triduanus*) ; then three days' fast or abstinence ; then abstinence in general.

38°. *tréice* = qualities ; good qualities ; accomplishments, shows a generalisation in meaning from O.I. *tréde* = three things. " Accomplishments " in Irish storytelling were often enumerated in "*threes*." Cf. *meab*'s requirements in her husband—" *fer cen neoit, cen ét, cen onan* " ; and Déirdre's desire for a husband who should have "*duibhe an fhich, dirrce na fola, 7 gile an tsneachta*." The Irish " Triads " are well-known.

STUDIES IN MODERN IRISH

ABBREVIATIONS.

In addition to the usual Grammatical contractions :—

V = verb.

P = (material) predicate.

S = (, ,) subject.

p = pronominal (formal) predicate.

s = pronominal (formal) subject.

1. Acts (Ἰστορίατα na n-Δηποί), Canon O Leary.
2. Δερ. (Δερον Δ εάινις ὅο ήέρινν), Canon O Leary.
3. A.M.C. (Aislinge Meic Conglinne : The Vision of Mac Conglinne),
Ed. Kuno Meyer.
4. B.K. (Stories from Keating).—Bergin.
5. Βη. (Βηικη).—Canon O Leary.
6. C.O. (Δη Cηαορ Θεάμαν).—Canon O Leary.
7. C.S. (ηα Cειτρε Cοιργείλ).—Canon O Leary.
8. CAC. (Cατιλίνα).—Canon O Leary.
9. C. na ης. (Cαηαιο ηαν ὄαιθεαί).—Norman Mac Leod, D.D.
10. Cl. (Δη Cηαηαιόε).—Canon O Leary.
11. Don. (Donlevy's Catechism, 1848).
12. D. (Manuel d'Irlandais Moyen).—G. Dottin (Paris).
13. D.S. (Na Daoine Sidhe is Uirsgeulan eile).—Celtic Press, Glasgow.
14. Donnó. R. (Donnóáó Ruáó Mac Conmaíá).
15. D.I.L. (R.I.A.).—Dictionary of the Irish Language (Pub. by
Royal Irish Academy).
16. Eir. (Eιρη).—By Canon O Leary.
17. F.A. (Finnirgéalta na h-Δηαιβε).—Feairgus Fínn-béil.
18. F.S. (Fuin na Smól).
19. G. (Guaíne).—Canon O Leary.
20. Gl. (Old Irish Glosses).
21. Im. (Διέμηρ Δη Cήοιρ).—Canon O Leary.
22. K.T.B. (Keating's Cηί Βιοη-ὄαιοτε Δη Βάιρ).
23. K.H.—Keating's History.
24. K.P.—Keating's Poems.

STUDIES IN MODERN IRISH

25. Luke (Gospel of St. Luke in *na ceitíre soirgéisí*).—Canon O Leary
26. L.O. (*laoi oirín ar tír na n-ós*).—Ed. Flannery.
27. MS.F. (*mo sgeál féin*).—Canon O Leary.
28. Ml. (The Milan Glosses).
29. n. (*niam*).—Canon O Leary.
30. n. n. (*naoi nsgádaó an siolla ómb*).—*míceál ó máille*.
31. PH. (Passions and Homilies from the *leabhar bheac*).—Ed. Atkinson.
32. PB. (Poetry of Badenoch).—Sinton.
33. Ser (*seanmóin ir trí píctí*).—Canon O Leary.
34. S.T. (Stories from the *táin*).—Strachan.
35. S. (*séadna*).—Canon O Leary.
36. S. (*sgeot-bualadó*).—Canon O Leary.
37. TBC (*táin bó cuaitgne*).—Canon O Leary.
38. T.S. (*taós sda*).—Doyle.
39. Thurn (Thurneysen). Th. Hb. (Thurneysen's Handbuch des Alt-Irischen).
40. John (Gospel of St. John in *na ceitíre soirgéisí*).
41. Wb. (The Würzburg Glosses).
42. Z.C.P. (Zeitschrift für Celtische Philologie).

